MODERN EDUCATION
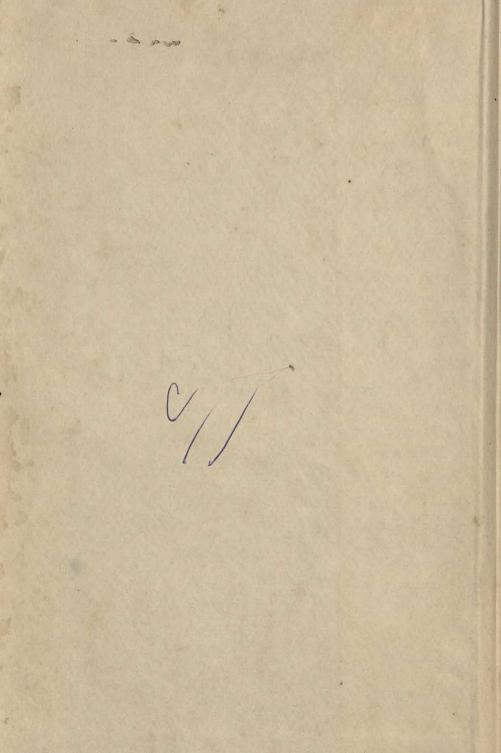## ITS AIMS AND PRINCIPLES

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Prof. J. E. Chakravarti

MODERN EDUCATION
ITS AIMS AND PRINCIPLES
(REVISED AND ENLARGED)

by

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To
My Father and Mother

PREFACE

We are living in an era of rapid and unusual changes. As a result of these, living has become a really difficult task. To adjust ourselves to the changed conditions of living, we require a system of education, completely re-oriented and adapted to the needs of the day. Educational institutions were never before in such a state of flux as they are now. This is particularly true in India. New India, in her plans and projects of national reconstruction, has recognised the importance of the determining influence of education on national life. Accordingly crores of rupees are being spent on the developmental schemes of education. Education is becoming a momentous social function and the nation's basic investment. This is the time when the leaders and workers in education as well as the common people of the country should possess a clear conception of the fundamental principles of modern education.

It is the purpose of the present work to discuss the basic factors and conditions, problems and functions, aims and principles, and the organisational pattern of modern education and to develop a theory of education, consistent with the pressing needs of the hour. The book is meant for three kinds of readers. The first and foremost are the teachers in the Training Colleges, pursuing the courses of their professional training. To meet their demands, **the newly revised B. T. syllabus for Paper 1 of the University of Calcutta has been strictly followed. Since there is no other book in the market covering the whole syllabus for Paper I, I hope, this book will be greatly helpful to the trainees.** The second group, for which the book is intended, consists of the untrained teachers in active service, who have had no opportunity for getting any training, but who possess honest desire to learn all about education. The third party is made up of the general public, interested in education.

The problem-approach in the book has been adopted as a pedagogic device. The main ideas in every topic have been

cast into the pattern of problematic questions at the outset. This is done with the explicit purpose of bringing the major issues in lime light. This is also in keeping with the modern pedagogic principle that a problematic situation is most conducive to learning. My labours will be fruitful if the book can really help those for whom it is written.

I regret to say that inspite of our honest attempts to make the book as faultless as possible, some errors might have crept in here and there. Suggestions for improvement are always welcome. I am indebted to many educators for ideas and suggestions. This has been acknowledged in the references given at the end of each Chapter. I owe my obligations to those who have helped me in preparing and publishing this volume. I am particularly grateful to Sri Amal Bose, M.A., B.T., one of my students, for the invaluable service rendered by him in the printing and publication of this book.

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The 1st of January, 1965.

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Preface to the Second Edition

The second edition of **Modern Education** is almost a reprint of the first edition, with the omissions and mistakes of the earlier book corrected. A new chapter on the philosophical schools has been added for the benefit of the Honours Students and Post-Graduate students of education. I am highly appreciative of the hearty welcome accorded to this book by the students and the reading public.

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The 19th September, 1966.

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Various Interpretations of Education

What is education ? This is an everlasting question presented before the educators of all times. No discussion on any aspect of education is possible without a basic concept of education. Various meanings of education have been put forward by different educators at different times. Some of them maintain that education is the process of accretion or storing up information or knowledge in the empty minds of the learners. Others hold that it is nothing but the training or disciplining of the mental faculties. Religious idealists regard it as the investigation of the Divine Will. Swami Vivekananda states, "Education is the manifestation of the perfection already in man."

Rousseau declares that education is the child's development from within through complete living in the present ; Herbert Spencer calls it a preparation for complete living in the future. While Pestalozzi regards education as unfolding of latent powers towards perfection, Herbart holds that it is a process of formation of mind by presentation of content from outside. From the myriads of confusing and conflicting interpretation of education it appears that a final definition of education will never be arrived at.

All the diverse views of different educators undoubtedly throw light on various functions of education. But a critical appraisal of them is necessary, before we can formulate our own concept. The doctrines of great educators like Rousseau, Pestalozzi, Herbart, Froebel and others will be discussed in due course. It appears that *education* has been used in a wider sense as well as in a narrow sense. At first we propose to discuss critically two of the traditional concepts of education, which are very old and popular, but equally narrow. The first of these is the theory of education by accretion, to which we shall first turn our attention.

Education by Accretion or Storage

According to this view, education is the process of gradually filling up the empty mind of the child with grains of knowledge. The teacher's mind and the books are the storehouses of knowledge and wisdom. From these storehouses the golden grains of wisdom are to be gathered into the empty sacks of the mental granary of the child. The is called the *gold-sack theory.* Or, the books and the teacher are the sources of the springs of knowledge- From the sources the stream of knowledge is to be piped into the empty vessel of the child's mind. This is humorously called the *pipe-line* theory. Obviously education is just this process of *piping* or *storing up* knowledge from outside and knowledge is regarded as the ultimate educational aim. This view also implies that knowledge can be put into the learner's mind in a ready-made fashion.

The average man regards education as the process of acquiring knowledge somehow from books on different subjects under

the instruction of teachers in some organised educational institution. The reason for the popularity of this view is not far to seek. Originally, people were educated through direct life experiences. To our savage fore-fathers it would seem preposterous to seek out a place where nothing but learning was going on in order that one might learn. But with the progress of civilisation, the gap between the capacities of the young and the concerns of the adults began to widen. Intentional agencies like schools and explicit materials—studies—were devised. Schools were meant to give literacy, to master books and symbols of knowledge which could not be done in homes or through other associations. With the advancement of knowledge in different spheres of life, gradually education became bookish and formal in character.

(The supporters of the theory of education by accretion hold that knowledge is an essential means of promoting human welfare.) In the primitive days our fore-fathers, in their struggle for existence, entered into relationship with their environment and achieved conceptual grasp of their surroundings through the exercise of their psycho-physical powers, through exploration and discovery, invention and application. The after-effects of their experiences began to be accumulated and conserved. With the invention of the conventional symbols of language, it was easy to record, preserve and to transmit them systematically. With the invention of the printing press, the task of conserving and disseminating knowledge became easier. In course of years the intellectual achievements of man began to increase both in range and depth. (At present we have a great body of knowledge handed down to us by our fore-runners. The world is vast and intricate and our experiences in it are varied and complex. It is, therefore, convenient and even necessary to classify the vast body of human knowledge, to differentiate one kind of knowledge from another.) Thus correesponnding to human experience in different spheres of life, we have different branches of study. Here is given a classification of accumulated human knowledge :—

Conserved Knowledge

Physical Sciences (Inorganic)	Biological Sciences (Organic)	Social Sciences (Social)	Humanities (Culture)
(a) Astronomy,	(a) Anatomy,	(a) Sociology,	(a) Language,
(b) Chemistry,	(b) Physiology,	(b) Geography,	(b) Literature,
(c) Geology,	(c) Botany,	(c) History,	(c) Arts,
(d) Mathematics,	(d) Zoology,	(d) Political Science	(d) Philosophy,
(e) Physics.	(e) Anthropology	(e) Economics,	(e) Religion,
(f) Allied Subjects,	(f) Psychology,	f) Education,	(f) Allied Subjects.
	(g) Allied Subjects.	(g) Allied Subjects.	

We must admit that much overlapping naturally exists among these artificial groupings. (We must also bear in mind that each subject can be further divided into more specialised forms.) These categories of human endeavours are but different phases of that unity or oneness which runs through the world and which in its wholeness cannot be ordinarily comprehended by human beings, (This classification just indicates how the cultural heritage of man has been conserved for convenient reference.)

(The child is the inevitable heir to this social-cultural heritage. This conserved heritage of culture and knowledge is the highest expression of man's genius,—his creative tendencies and abilities, his spirit of enquiry and intellectual interests, his aspirations and endeavours, his critical thinking and constructive imagination.) It is only through appropriation of these cultural achievements of man that the child's personality can be properly developed and enriched. Moreover, transmission of conserved knowledge from the adult custodians of culture to the uninitiated younger generation is a necessity for maintaining a continuity of the cultural life of the society. (Hence, somehow or other, selected knowledge from different subjects of studies, presented in compact and logical forms through specially designed text books, should be stored up in the learner's mind. This is what is done in the educational institutions of different types.) Thus education in its narrow sense is equivalent to schooling ; it is nothing but the acquisition of bookish knowledge through schools.) At the end of each stage of education, a final quali

fying examination is held. Success in this examination with the consequent gaining of a certificate or diploma is popularly regarded as the ultimate goal of all educational efforts. A person without a pass certificate is never called an educated man, however well adjusted he may be in his life. This is the narrowest meaning of education. It is popular, because the qualifying certificate often becomes a passport to the regions of employment. It is no wonder that ordinary persons with their narrow materialistic outlook and *bread-and-butter* aim of life will stick to this view.

Criticism of this narrow view

We have so far discussed the nature and significance of education by accretion or storage. Now we are to determine whether this concept is acceptable or not, whether it is really narrow and unsound. By way of critical appraisal we shall first consider the practical bearing of this educational concept. In the field of actual practice the theory of accretion tends to limit 'knowledge' to information about facts, statements of which can be memorised. There is also a tendency to limit such 'knowledge' to what is conceived by the adults to be useful in some remote future or to purely theoretical and abstract ideas outside the range of the child's experiences and very often beyond his conceptual grasp. The outcome of learning is estimated by the quantity of knowledge and not by its quality. The teacher may overestimate the amount of such bookish knowledge which an individual can assimilate. Having misgivings as to the storage capacity of the learner, knowledge or information is usually condensed into compact and logical forms, ready to be tucked away into the appropriate corner of his mind. As a result of this, knowledge tends to become purely verbal rather than real. These tendencies play into each other and their general outcome is the worship of examinations, success in which has become the practical goal of all educational institutions.

Psychologically the theory of accretion is even more unsound. It completely neglects the child who is to be educated and it has no consideration for his psycho-physical

equipments, his inherited potentialities, his tendencies and propensities, aptitudes and abilities, needs and life-interests. It fails to realise that the child is a child before he is a man, that he is a centre of abundant energy and vitality, tending to find expression in spontaneous self-activity. It also fails to appreciate that the child possesses an autonomous self, a freedom of will, and that the fundamental task of education is to secure all-round development of his individuality in terms of his own nature. It does not take into consideration the fact of individual differences and tries to fit all children in the same rigid system by imposing upon them the same amount of bookish knowledge to be appropriated within a given time. Education as storing of verbal knowledge has nothing to do with the physical development and does not cognise the integral relation between physical and mental growth. Consequently, many so-called educated persons are found physically unfit and lacking bodily energy. This theory is totally indifferent to the emotional and volitional development of the child. There is no provision for the sublimation of his instinctive and emotional impulses, for the formation of healthy sentiments and worthy attitudes, for the wholesome integration of his personality and the building of his character. Intellectually, too, the child remains underdeveloped. Due to constant exercise of memory, he is sure to be overtaxed. Bits of isolated knowledge, having no bearing on his life and not growing out of his concrete experiences and interests. remain formal and run riot in his mind throughout his life. Aesthetic taste, artistic talents, creative imagination, constructiae abilities, power of problem-solving, free thinking, reasoning, practical skills and such other noble qualities are never fostered within him. Through sheer memory-work he only gathers raw materials, out of which he cannot build up anything. The accretion theory also neglects the importance of training in the formation of specific skills, habits and moral values. Bookish knowledge is not enough for this purpose. *To know* what swimming is from a book is not the same thing as acquiring the skill of swimming. We *know* that cleanliness is next to godliness. But are we always clean in body and

mind ? Are we all honest, although we *know* that honesty is the best policy ? *To know* that violent anger is bad will not help us in controlling that emotion. There must be harmony between knowing and doing which is neglected in this narrow concept. So this view is psychologically very unsound.

From the sociological point of view, the concept of education by accretion suffers from many defects. The basic problems of living and adjustments in the rapidly changing, complex social world of to-day have not been taken into consideration. The emphasis here is on the past, on the traditions and cultural legacy from the past and never on the current problems and future progress of the society. It over-estimates the importance of conformity to what is inherited from the past. It neglects the *telic* function of education, its purposive direction to social progress and bringing in what is yet to be. It assumes that bookish knowledge about the society is enough for the socialisation of the child. It fails to realise that only through first-hand social experiences, through practising the art of social living, he can develop into a social being. Social consciousness and social efficiency of varied types must be acquired and these are neglected in this theory. Further, the vital relation between life and education, between school and society has been given no consideration at all. Since the school work is solely concerned with impersonal experiences and abstract ideas, and never with the concrete realities of life, schools have failed to become experience-giving institution, reflecting the broad fields of human interests and social activities, As productive activities are banished from the school-world, the inevitable result of this bookish learning is an attitude of apathy towards manual labour. In such a scheme of education the child learns what he does not require in life or what he cannot put to use in solving his life-problems ; what he needs for his life-adjustments is never taught in schools. In this way a gulf has been created between his life and education, between the school and the society. So the theory is also unsound sociologically.

But the very philosophical foundation of this educational concept is wrong. As John Dewey points out, this concept is

based upon a misconception of 'knowledge' and the old conflict between dualism and continuity regarding the theory of knowledge is reflected in this view. Let us mark some of the manifestations of this conflict. In the first place, there is the conflict between empirical and higher rational knowledge. Practical knowledge derived from everyday affairs is depreciated as purely utilitarian, lacking in cultural significance. Rational knowledge is supposed to be something 'which touches reality in ultimate intellectual fashion', to be pursued for its own sake and to terminate in purely theoretical insight, not to be debased by application in behaviour. Another dualism is that of activity and passivity in knowing. Purely empirical and physical objects are often supposed to be known by receiving impressions through the sense organs. Rational knowledge and knowledge of spiritual things are supposed to spring from inner mental activity, an activity carried on better if it is kept free from all sullying touches of the senses and external physical objects. The third current opposition is what is supposed to exist between the intellect and the emotions. The impulses and emotions are conceived to be purely private and personal, having nothing to do with the work of pure intelligence in apprehending facts and truths. The fourth antithesis is suggested by the two meanings of the term 'learning'. On the one hand, learning is *the sum total of what is known*, as that is handed down by books and learned men. It is something external, an accumulation of cognition. Truth exists ready-made somewhere outside. Study is then the process by which an individual draws on what is in storage. On the other hand learning is *something which the individual does* when he studies. It is an active, personally conducted business. The conflict here is between knowledge as something external and knowing as something purely internal and subjective. All these dualisms culminate in one between knowing and doing, between theory and practice, between mind and body.

For several reasons the dualistic conception of knowledge is not acceptable. Firstly, modern physiology and psychology have shown the connection between body and mind, between mental activity and the function of the nervous system.

The nervous system keeps all the bodily activities working together. The brain is the machinery for a constant re-organising of activity so as to maintain its continuity. No body with elementary knowledge of physiology and psychology will doubt that knowing has to do with reorganising activity, instead of being isolated from all activity, complete on its own account. Secondly, the, experimental method as the method of acquiring knowledge and of making sure that it is knowledge and not mere opinion, the method of both discovery and proof, has contributed to the change of outlook as to the theory of knowledge. Thirdly, biology stresses the continuity of simpler and more complex organic forms until we reach man. The doctrine of organic evolution means that the living organism is a part of the world, sharing its vicissitudes and fortunes, making itself secure only as it identifies itself with its surroundings. If the living being is an intimate participant in the happenings around him, then knowledge is a mode of participation, valuable in the degree in which it is functionally effective.

To conclude, knowledge is a system of ideas developed within the individual, corresponding to a system of realities and involving a belief in such correspondence. It is a process as well as the outcome of his participation in the activities of life. It is derived from personal experiences and continuous reconstruction of experience. Perception and action, conception, thinking, reasoning and judging are the different modes of acquiring knowledge and all these signify intimate self-activity. In case of knowledge derived from books and verbal testimony, there is need of interpreting, remaking and verifying that knowledge in the light of one's experience in order to make it one's own. Otherwise it will amount to mere information and remain verbal and formal in character. Real knowledge cannot be poured into the child's mind from outside. It must be developed from within through personal contact with realities. Thus the concept of education as accretion of bookish knowledge cannot be supported on any ground. In short, broken health, disdain for manual labour, lack of social consciousness, poverty of thought and imagination, maladjusted personality and weakness of character

are the inevitable outcome of this narrow concept of education.

Education as Mental or Formal Discipline

We shall now consider critically another traditional concept of education known as the mental or formal discipline. It dominated the whole field of education in the West for many centuries in the past. It is still popular in our country in some quarters. The germs of formal discipline can be traced back to Plato, who discussed the training value of different subjects in his *Republic*. In the Middle Ages scholasticism as a formal discipline ruled the intellectual world. As a revolt against this the Renaissance Movement gave birth to humanistic education. But this, too, degenerated into narrow humanistic education or Ciceronianism, concerned with mere formal study of Latin. This narrow humanism ceased to have a functional or social value during the days of Reformation. But, by the 17th century Latin had become traditional and its technique had become perfected. A new theory must be found to justify its perpetuation. This new theory was the disciplinary conception of education. It got encouragement from the church, patronage from the authorities, hearty welcome from the teachers of classics, and philosophical and pedagogical sanction from John Locke. There was little difficulty for its attaining immediate popularity.

What is education as mental or formal discipline ? (According to this view, the instrument of learning is more important than the things learnt.) Fouillee states, "We can learn to build a railway by rule of thumb, but those who invented railways did so only by the force of the intellectual power they had acquired, and not by the force of the mere knowledge they had received ; it is, therefore, intellectual force that we must aim at developing." D. P. Page observes, "The discipline of the mind...is the great thing in intellectual training ; and the question is not how much have I acquired ? but, how have my powers been strengthened in the act of acquisition ?" E.E. White writes, 'The developing of power should be made the leading aim of teaching. Knowledge is necessary to enlighten and guide in all human efforts, but mental powers give acumen

grasp, strength, poise, inspiration, and these are the winners of success in all the duties of practical life." Thus it is not the content of knowledge, but the perfection of mental powers in the act of knowing, that should be the chief concern of education.

(The theory of formal discipline is traditionally based upon *the faculty theory* of psychology. (To the old Greeks, mind was an indivisible whole.) Mental discipline then meant that improvement of any part of the mind through exercise of it would secure all round improvement of the whole mind. (In course of time mind was conceived to be divided into a number of air-tight compartments. Each of these compartments represented a clear-cut, well-defined, self-independent mental power, called a *faculty*.) It was thought that each faculty was capable of independent training through repeated exercise by means of any suitable material. This faculty theory of psychology strengthened the disciplinary concept of education. (The disciplinarians thus believe that we possess various faculties such as attention. observation, memory, reason, imagination and the like. Perfecting these faculties, by training and exercise is known as formal discipline.) Once trained through a particular subject, each is capable of being used with equal advantage in any situation demanding the exercise of that faculty. If *reason* is trained by mathematics, its effects will be transferred to any other subject which also requires the exercise of reason. The supporters of this view also believe that certain subjects, by virtue of the generality of their principles or the formal nature of their content and arrangement, are specially suitable for formally disciplining particular faculties. Thus Latin, mathematics and grammar train the faculty of reason, poetry disciplines the faculties of memory and imagination, nature-study trains observation and so on. The content of a subject is not important ; the training of the mental faculties secured by it is really important, because its effect is bound to be transferred to other materials. Subjects in the curriculum should, therefore, be selected on the basis of their disciplinary value. It is also believed that a general power is derived from the training of the specific

faculties. This is, in short, the implication of the concept of education as formal discipline.

John Locke is the classic representative of this educational doctrine, although his theory is much wider than the actual disciplinary practices. According to him, the outer world presents the material or content of knowledge through passively received sensations. (From the simple stuff of perceptual experience our ideas, judgments etc. are formed through the perception of intellect. This intellectual perception can be developed not through training in sense-perception, but through the discipline of mental powers, chiefly *reason*.) There are three aspects of education, physical, moral and intellectual. "A sound mind in a sound body is a short but full description of a happy state in this world." The principle underlying the physical education is that of rigid discipline and its method is a hardening process. On the moral side, the primary object of education is virtue. But the manner in which virtue is to be attained is thoroughly disciplinary in conception. "Children should be used to submit their Desires and go without their Longings even from their very Cradles. The first thing they should learn to know should be that they were not to have anything because it pleased them but because it was thought fit for them." Intellectual education, too, is a formation of habit of thought through exercise and discipline. "The faculties of our souls are improved and made useful to us just after the same manner as our bodies are". (The important thing for education is the exercise or practice of the mental faculties till they develop into thoroughly established habitudes.) All the quotations in this paragraph are, obviously, from Locke's own writings.

(Locke's views fitted well into the dualism of his day, as has been pointed out by Dewey. The system of education gave weight to the subject matter of knowledge, and yet it insisted that the aim of education is not the bare storage of information, but the formation of personal mental powers. It was realistic, as it asserted that all materials of knowledge came from without; it was idealistic, because the final stress was upon the training of intellectual powers. It was objective in

asserting that the individual cannot possess or generate any true ideas on his own account ; it was individualistic in having for its object the perfecting of some faculties possessed by the individual. Practically, the theory seemed to provide the educator with definite, instead of, vague tasks. It made the elaboration of the technique of instruction relatively easy. There are already definite mental powers in some crude forms waiting to be disciplined. All that was necessary was to provide for sufficient practice of each of them. This practice consists in repeated acts of attending, observing, memorising, reasoning and so on. By grading the difficulty of the practice-exercises a complete scheme of education is evolved. It offers such a convenient justification of the subject-matter one is prepared to teach, and simplifies so happily too many educational problems, that it is but natural that the theory will be held in persistent affection by the educators.

Criticism of the Educational Concept of Mental Discipline

Having formed some idea about the concept of education as mental or formal discipline, we shall now make a critical appraisal of it. In the first place, we note that this theory is based upon the psychological notion of the transfer effect of training. It assumes that the training of a single mental function in relation to a particular subject will improve that faculty as a whole and facilitate its functioning in the field of other unknown materials. But modern expriments on transfer of training have almost conclusively proved that the working of every mental function-group is conditioned by the nature of the data in each particular case. The transfer-effect of training may be negative, zero, or positive and though usually positive, the amount is much nearer to zero than to 100%. Although the transfer effect is considerable where indentical elements are concerned in both the influencing and the influenced functions, improvents in any single mental function rarely brings about equal improvement in any other function, no matter how similar. Thus this theory tends to produce certain mental powers, narrow and limited in their functioning.

Modern psychologists hold that the supposed original facul-

ties are purely mythical, There are no such ready-made powers waiting to be exercised and thereby trained. There are, indeed, a great number of original tendencies, motives and abilities. But these, instead of being limited in number, sharply marked off from one another, are of indefinite variety interweaving with one another in all kinds of subtle ways, thus producing very complicated human behaviour. We possess the abilities to see, to hear, to move our vocal organs and to understand the meaning. When these abilities are re-directed, co-ordinated and consolidated in response to some written language, a new power emerges, the power *to read*. Thus, through modification re-direction, inter-mingling and integration of the innate propensities and abilities. the human powers develop.

The training of our original activities is not a refinement and discipline achieved by exercise. It consists in selecting from the diffused multiple responses evoked in a given situation those which are especially adapted to the utilisation of the stimulus. Equally important is the specific coordination of different factors of response. Education is direction. Direction consists in eliminating unnecessary and confusing reactions. in bringing the successive steps of action into a continuous order, in focussing and fixating the right response. Hence training signifies selection and sequential ordering of responses. It is never a mechanical exercise of the so-called, self-sufficient independent faculties.

The more limited and specialised the area of functioning of a mental power is, the more rigid and the less general is the training secured. Training the 'faculty' of observation through spelling will not enable a boy to make accurate observations in matters other than the mere noting of verbal visual forms. The relations involved in other observations are deliberately eliminated when the pupil is exercised upon spelling drills. Thus a grammarian becomes interested only in the grammatical peculiarities when he studies the works of Rabindranath or Kalidas or Charles Dickens. The teacher of mathematics in the humorous story, *Bangla Kavyer Multatta*, of Bibhuti Bhusan Mukhopadhyay, taught the poetical extract from *Palashir Juddha* in such a way that the pupils were led to understand

that Nabin Sen was, in reality, a Jadab Chakrabarti.

The fundamental fallacy of this theory is its dualism,—its separation of mental power and method from subject-matter. There is no such thing as an ability to see in general ; there is only the ability to see *something*. What is the meaning of the capacity to eat, if there never exists any food to eat ? Moreover, the method of eating is determined by the nature of food. We chew or drink or lick or suck according to the character of the food. Thus content and method are inseparably inter-related. To talk about training a power in isolation from the content is sheer nonsense. Uniform and mechanical exercise may train the muscles, but mental functioning is varied from moment to moment. No two acts are alike ; novel emergencies arise. "A monotonously uniform exercise may, by practice, give great skill in one special act ; but the skill is limited to that act, be it book-keeping or calculation in logarithms."

The so-called faculties of observation, memory and the like are, in reality, organised results of the functioning of native active tendencies with some positive subject-matter. Each of them will vary, accordingly, with the subject-matter used. Not only that, each depends upon the individual's interest. innate or acquired. Thus relating to memory, a person interested in history remembers historical data better than mathematical formulæ, while a mathematician can recollect mathematical details better than historical information. Similarly in the case of observation, a geologist will observe perched blocks, scratched and rounded rocks of a locality, while the botanist will observe the plant life and the poet will mark the beauty of the place.

This narrow concept of education gives undue stress upon the training of narrow specialised skills or modes of behaviour at the expense of initiative. inventiveness and re-adaptability— qualities which depend upon the broad consecutive inter-action among specific abilities and active tendencies. Like the accretion theory it completely neglects the fact of individual differences, the importance of self-initiated whole-hearted purposes of the learner and of his active participation in the learning act, and the emotional life of the child. Instead of being sublimated along individually and socially desirable

channels, emotions are bound to be repressed by this rigid and external discipline. The inevitable result will be emotional maladjustment and disintegration of personality. So like the other traditional concept, it is also psychologically unsound.

Much of what has been stated against the accretion theory from the sociological point of view is equally applicable to the theory of formal discipline. It does not take into consideration the different complex, sociological factors which have direct bearing upon education. The complex life situations to which the pupils must adjust themselves are totally neglected. The social relevancy of subject-matter is not given any weight. No attempt is made here to socialise the pupils through concrete social experiences. The whole school-work is, to the child, lifeless, monotonous and unreal, having no relation with the busy haunts of man. Lack of harmony between school and society follows invariably. Indeed, isolation of subject-matter from its social context is the chief obstruction, in current practice, to the attainment of a general training of the mind. Considered from all points of view, the traditional concept of education as mental discipline is not acceptable.

B

Modern Concepts, Definition and Scope of Education

[**Problems** : (a) *What is meant by 'education as growth' ? Is educational growth possible without direction and control ? What is 'education as direction' ?*

(b) *Is there any relation between growth and adjustment ? What is 'education as adjustment'? What are the spheres to which adjustment is to be made ?*

(c) *What is the significance of self activity and reconstruction of experience in the growth and adjustment of the individual ?*

(d) *How can we define education and indicate its scope ?*]

Education as Growth

So far we have discussed critically two of the traditional concepts of education. Our conclusions are negative in character. (Education is not accretion of bookish information from outside, nor is it simply the disciplining of so-called mental faculties by repeated exercise.) What, then, is education ? We shall now try to answer this question and formulate a new concept of education that should be free from the defects of the traditional concepts. (We shall start with the simple truth that education is positively concerned with living organisms, with living men and women. According to Nunn, a living organism possesses freedom of will, the right to self-determination, an autonomous self. Every living creature is endowed with inherent potentialities. Through inter-action between the innate endowment and the environment the individnal marches forward along the path of life ; through this inter-action he develops.) An inanimate object is static by itself ; it changes but never grows. (A living organism is, on the other hand, intensely dynamic by itself and develops in its own characteristic way This self-development, this growth, is the most outstanding mark of life. So from the biological point of view, from the standpoint of the growing child, we should first consider education as a process of growth.)

Let us first try to understand the meaning, conditions and implications of growth. One of the popular meanings of growth is akin to biological maturation. The immature child is endowed with immense potentialities, with latent powers, which are imperfect at birth and not so effective in behaviour as the capacities of the adults. (Growth signifies unfolding of latent powers toward the goal of completion, of perfection. This notion of growth is essentially negative,)since the emphasis here is on what the child does not possess, on the gap between the immature and the mature. (In accordance with this meaning of growth, education is, as conceived by Pestalozzi and his followers, a process of free, natural, unguided and harmonious development of all the latent powers and faculties of human beings toward perfection.)

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Psychologically this theory of education based on the negative and privative notion of growth is unsound- Human abilities are not separate and distinct powers, immature at birth and ready to attain perfection in due course of maturation.   There is need of selection, co-ordination and systematisation of native responses for producing effective behaviour.   The theory also neglects the profound influence of environment on the development of the individual. Socially considered, the doctrine of perfection is faulty.   The aim of education is not to produce and stock a number of perfected specimens of men.   It is to make them vital parts of the society for the welfare of the group.   Powers are meant not for self display and possession but for use.   Man must live in a society where he need not become a perfect being in all respects.   Let him try to acquire efficiency in those services, excelling in which he can do the most for the common good.   This theory gives an excuse for educating oneself for competitive display instead of co-operation. In short, growth and progress are conceived as approximation to final unchanging goal, as movement towards a completed being and this goal is usually some idea which an adult would like to have a child acquire.

(But there is a positive and absolute meaning of growth. Here too, the primary condition of growth is immaturity.   An individual develops only in some point where he is immature. Taken absolutely, immaturity stresses the intrinsic qualities of the child, without comparing him with an adult. (Here growth means cumulative movement of the child's actions toward a later result.   Growth signifies a positive force,—the power to develop.) Where there is life, there are already eager and impassioned activities which lead the living being cumulatively toward progress. (Growth, then, indicates continuous moving into the future through acting in the living present.   It is not something done to the child, it is something he does.)

This positive aspect of possibility of growth help us to understand two important implications of immaturity.   The first of these is the utter dependence of the immature child on others. Taken positively, dependence does not mean mere helplessness ; it is accompanied by growth in ability.   Human babies are

physically helpless at birth and by their own efforts they cannot adjust themselves to any situation in life. But it has also its compensating aspect. It suggests that their life is intimately bound up with the life of those about them. From a social point of view, dependence denotes a power ; it involves inter-dependence. Increased personal independence and self-sufficiency may lead to exaggerated self-reliance, to aloofness and indifference. (Dependence on others at the early stage germinates social consciousness.) The second implication of immaturity is the plasticity of human abilities and tendencies. Man is never a slave to his instinctive propensities and native behaviour-patterns. His innate endowments do not find expression in a narrowly prescribed series of movements, relatively fixed and unchangeable, as in the case of lower animals. He is exceedingly impressionable and his original equipment is highly plastic. (Plasticity signifies specific adaptability for growth and educability. This is, however, not a mere capacity to undergo change under external pressure. This implies power to modify actions on the basis of the results of previous experiences, the power to develop dispositions,— physical, intellectual and emotional. (It means that man acquires a habit of learning ; 'he learns to learn'.) A possibility of continued progress is opened up by the fact that the period of immaturity, with the implied plasticity of powers and adaptability for growth, provides a psycho-physically teachable time for the individual and throughout the ages supplies the race with a continuous plastic element and keeps it adjustable to the changing environment.

According to John Dewey, these conditions and implication of growth carry with them definite educational consequences. (He holds that life is development and developing, growing is life. Educationally this signifies that the process of education has no end beyond itself, it is its own end.) The child possesses positive and specific powers ; to ignore this fact is to stunt or distort his growth. The false idea of growth emphasises only the negative and privative nature of immaturity, passive adaptation to a fixed environment and rigidity of action. It is a movement towards a static goal. (Growth is regarded as

having an end, instead of *being* an end. Conformity which is equivalent to uniformity is made the aim. The result is that there are induced a "lack of interest in the novel, aversion to progress, and dread of the uncertain and the unknown." Since the end of growth is outside of and beyond the process of growing, external pressure in the form of reward and punishment is brought to drive the child to this external goal. Since life means growth, an individual lives as truly and positively at one stage of growth as at another with the same intrinsic fullness and the same absolute claims. So education signifies the enterprise of providing the conditions which ensure adequacy of life or growth, irrespective of age. The worth of an educational institution should be judged by the extent in which it creates a desire for continued growth and supplies means for making the desire effective in practice. Education conceived as growth must progressively realise present possibilities and thus make the individual better fitted to cope with later requirements. It is a continuous leading into the future. By living a life as full and as truly characteristic as his nature permits at a particular stage of growth, the child develops dispositions and acqires capacities which make him fit for complete living in the next higher stage. Because the need of preparation for a continually developing life is great, it is imperative that every energy should be spent on making the present experience as rich and vitally significant as possible.

Education as Direction

From the standpoint of the living child we have arrived at the conclusion that education is development, that an education which neglects the continuous growth of the child in and through complete living is no education at all. We may agree with Dewey that there should not be any static end of education, unrelated to the innate interests and needs of the child. But we cannot fully accept the view that any kind of growth is its own end. We must consider the nature and direction of growth. Again, growth of human being is not mere biological maturation, independent of training and external influences. Since growth takes place in and through

some form of environment, it is bound to be influenced by the various factors in it.) The highly modifiable potentialities of the individual may take an undesirable course of development due to the directive influence of these uncontrolled factors. Why should we, then, leave them to chance modification? Moreover, the infinite powers and motives of the human child subtly interweave with one another. Through selection, modification, co-ordination and organisation of his specific responses to the environmental stimuli, growth takes place. These necessitate judicious direction. Further, in a rapidly changing complex world, growth is bound to be arrested if the child is left to himself without any direction and guidance. Life is not to be identified with every superficial act and interest. (Education is undoubtedly a process of growth, but it is directed growth. So we shall consider the notion of education as direction.)

(The native impulses of the child do not conform to the accepted life-customs and behaviour patterns of the group into which he is born. So he has to be directed, controlled or guided. Subtle distinction in the meanings of the three terms, *guidance*, *control* and *direction*, should be made clear.) *Guidance* suggests the idea of assisting through co-operation the natural capacities of the individual guided. *Control* conveys the idea of a force operating from outside and meeting some resistance from the person controlled. *Direction* signifies the fact that the active tendencies of the individual directed are led into a continuous course, instead of dispersing aimlessly. In general, every stimulus directs activity toward a goal. A response is not just a mechanical and blind re-action. It is an answer to the situation ; it meets the stimulus and corresponds with it. It is conscious and purposive. [Direction, then, is the guiding of activity to its own end.) (But in the case of an immature child,) the stimuli are not often fully clear to him and not definite enough to call out specific responses of the right kind. There is always a great deal of superfluous energy aroused. There is little 'axis of direction' in the output of energy. Here (direction involves a focussing and fixating of action to evoke the right response, eliminating unnecessary and superfluous movements

Again, a response may not fit into the sequence and continuity of action. (Direction, here, means that the succesive steps are brought into a continuous order.) Thus direction is the guidance of activity to its own goal, involving elimination of confusing movements, fixation of appropriate action and sequential ordering of responses into a continuity. The important conclusion which follows from this is that purely external direction is impossible. The tendencies already possessed by the individual are the springs of responses evoked by the environmental stimuli. In reality, all direction is but re-direction, shifting the activities already going on into the appropriate channel

Let us now turn our attention to the modes of social direction. (Social direction may be direct or indirect. It is often assumed that the child's tendencies are anti-social. Direct control is, then, brought to bear upon him. Here control denotes the process by which he is made to sub-ordinate his natural impulses to common ends. This involves coercion or compulsion, the application of external pressure through commands, prohibitions, approvals and disapprovals. In such cases the stimuli proceed from grown-up persons with the deliberate and explicit purpose of influencing the child's action. Here no educative effect, no improvement of disposition follows. A burglar may be prevented from breaking into other persons' houses by being shut up in the jail, but this will not change his mentality to commit burglary. In the case of the child, repression of his native impulses by external control and coercion will invariably lead to endo-psychic conflict, emotional maladjustment, stunted or distorted growth, and ultimate frustration. Moreover, control by customs and regulation of others may be short-sighted, accomplishing its immediate effect at the expense of throwing the subsequent actions and growth out of balance.

But there is another more permanent and effective method of social direction. This is indirect and intrinsic to the disposition of the person directed. This is direction through situations, specially through social situations. The basic control resides in the nature of the situations in which the child takes part. He is neither wholly self-centred nor anti-social. At times he may

like to have his own way. But he is also interested in entering into the activities of others and taking active part in conjoint and co-operative doings. John Dewey rightly holds that the very existence of the social medium in which the child lives, moves, and has his being is the standing effective agency of directing his activity. When alone, an individual can do any thing. But when he is in the company of others, he himself controls his impulses and actions just to behave like others. All of us are possibly bath-room singers. But, can we all sing in a social gathering ? The need for conformity to social standards of music prevents us from within from displaying our out-of-tune musical tendency. This is a negative instance of indirect, internal and situational social direction. Positively too, association in common pursuits involving the use of things initiates self-control. In social situations the individual has to refer his way of acting to what others are doing and make it fit in. This directs his action to a common result and gives an understanding common to the participants. This common understanding of the means and ends of action is the essence of social direction. It is indirect and internal, not direct or authoritative. It amounts to self-control. When we consider even the early spontaneous growth of the child, we find that it is socially conditioned in an intimate way. The early indefinite movement-patterns are shaped into definite patterns of socially acceptable behaviour. He learns to sit, to stand, to move like others. He picks up the language of the society through his contact with the articulate environment. Through his social intercourse, the horizon of meanings gradually widens. He learns that a cup is a thing which is put to one use, that a chair is used for another purpose, so on and so forth. His emotional responses conform to the current patterns of emotional expression. In short, his physical, intellectual, emotional and social growth takes place through gradual assimilation of social ways of living.

If we realise the promise, and potency of a social environment as a means of indirect and internal control, then the educational implication of this discussion can be easily grasped. Intentional education signifies the organisation of

a specially selected social environment, the selection being made on the basis of materials and methods specifically promoting growth through indirect and internal control. To achieve internal direction through indentity of interest, understanding, and undertaking, is the function of education. Schools require for their proper functioning more opportunity for group activities in which the educands take active part, so that they may acquire a social sense of their own powers and of the materials and appliances used. These desirable social activities of schools will give desired direction to the natural growth of the pupils. Thus we can safely conclude that *education is the process of internally directed continuous growth of the child in and through a specially selected social environment.*

Education as Adjustment

Growth, as we have noted, means life and living involves continuous adjustment of the individual to his environments. Growth cannot be continuous unless the child can abjust himself successfully to all the successive stages of growth, to each situation along every direction of growth. A child will not be able to proceed further in arithmetic, to develop his arithmetic ability any more, if he fails to adjusf himself to the basic arithmetical operations of addition, subtraction, multiplication and division. Education as direction at a particular stage of growth must secure harmonious adjustments to that stage, so that it may lead to further growth. Thus we come to the notion of education as adjustment. (Education as adjustment signifies three things, the individual, his world, and the process of bringing them into relation) Let us first look at the objective factor, his world. The world to which adjustment is to be made appears to be three-fold. Let us consider each of them.

First of all, there is what we call physical world,—the world of nature. It surrounds us in unmistakeable objectivity, continuous in space, material and tangible. It is not man-made, it is given to man. But it is given in experience. It is ours so far as we know it, enter into relationship with it and utilise its resources for promoting human welfare. While lower animals

are compelled to accept the physical environment as they find it, man is amazingly dissatisfied with things as they are. In his attempts to control physical forces and make them minister to his comfort and safety, he discovers facts, records his observations, organises his knowledge, transforms natural resources into various articles of use and cunningly invents devices to extend his power. The progress of civilisation means that a large number of natural resources have been transformed into instrumentalities of behaviour, into means for securing ends. Every domesticated plant and animal, every tool, every manufactured article, every work of art means a transformation of conditions, once hostile or indifferent to man, into friendly and favouring things. Moreover, in order to survive man must learn how to get on successfully under the diverse forces and influences of nature. He cannot greatly change many of these, but he must abide by their restrictions upon his ways of living. Even when these are subject to change and control, their modification and utilisation necessitate directive knowledge. So it will be a primary task of education to direct the individual's efforts to explore and discover his physical environment, to have conceptual grasp of the typical facts and phenomena of nature, to make himself at home in it. Affective and conative adjustment must accompany the intellectual acts of exploration and discovery. In other words, (since the world of nature is essential to the growth and survival of man, individually and collectively, education must secure adjustment to it.)

The second world is the world of man, the social world, in which the individual lives. A modern society with its intricate political, economic, civic, cultural and religious *strands* is highly complex. Growing up in this increasingly complex changing world presents difficulties and problematic situations to which adjustments must be made. Traditions and customs, religion and ideals, different social institutions and agencies, means of communication, modes of production, systems of trade and industry, vocations, clubs, associations and organisations, cultural heritage,—all exert a formative influence on the individual. As we have seen, (his very growth is affected by social direction. From birth one is a member of a group and

must learn to get along with others. In varying degrees, each person influences and is influenced by others.) The great co-operative enterprises of civic, scientific or humanitarian character are, indeed, stirring and satisfying experiences, but they demand trained intelligence, sympathetic understanding and unfailing habits of social response. But there is something deeper in the relation between the individual and the society. The social fabric originates in the interplay of human impulses and aspirations and in the actions and conduct of man which are the outcome of these impulsive forces. It is wholly a creation of man. The social organism lives and lives only within the experience of the individuals. The social continuum must be felt within individual consciousness and the members of the society must be inter-related through varied types of social bonds developed within the texture of their being. Moreover, roads and vehicles, ready command of heat, light and electricity, machines and apparatus do not, by themselves, constitute civilised social life. But the uses to which they are put in the interests of a truly shared or associated life constitute civilised living. So there is need of learning the social use of things, of acquiring social efficiency. Further, achievement in the society, be it intellectual, artistic, moral or religious, is held in safe keeping and handed down as the social heritage to the succeeding generations. Man is heir to this. By participation, discovery and realisation, he should utilise his cultural *inheritance*. To maintain social solidarity and continuity, conscious and purposive adjustment to this social heredity is a necessity. In short, since the individual must live in a society, his adjustment to this world must form an integral part of education.

The third world to which man's life is bound up is the world of morals, the inner mental world. The individual inherits instinctive and emotional impulses, cognitive and executive abilities, affective-conative dispositions, likes and dislikes, aptitudes and temperament. Collectively these constitute his inner world. Conflicting impulses, divergent aspirations, and discordant loyalties are at war within and this mental conflict is always a bar to successful external adjustments. So a unity in this diversity must be created.

The crude impulses must be sublimated and organised into healthy sentiments. The primitive pleasure-pain principle of conduct must give way to a newly developed system of values. An orderly progress towards the formation of an organised self or character is required. Integration of personality, emotional adjustment and subjective creation or realisation of values with their purposive adoption in behaviour are essential for healthy growth and living. A man is bound to be guided by his world-outlook which includes moral standards of good and evil. So the third world is primarily a world of impulses, but finally a fabric of moral values. Animals appear to be shut off from it. And even man has only the right of entry in proportion as he can cast off, inhibit or transfigure the nature he shares with animals. As we cannot think of a life without morality, adjustment to this world of morals must figure prominently in the field of education.

We have discussed the three worlds separately, but they are not separate entities. They are three in one and one in three. Society develops on a location through utilisation of the gifts of nature and social activities modify the physical environment. Moral standards of conduct are urgently needed, because social living demands them. Thus the three inter-penetrate and present a complete life-environment to the individual. The subjective factor in the process of adjustment is the individual. Are all individuals alike or totally separate from one another ? There is the theory of a universal mind-substance, a world spirit, which negates the idea of their ultimate separateness. We have also the doctrine of an extreme unbridgeable individual. Both, in their extreme form, are unsupported by science and hence unacceptable. There is similarity, perhaps partial indentity, between indidividual and individual as members of the human species in the innate elements of experience on both the intellectual and emotional sides. Identity of thoughts, feeling and actions between man and man develops . through their social intercourse. Nevertheless, identity through innate disposition and social interaction must not obliterate the boundaries of individuality. Adjustment must ultimately be individual, however much of

the past and the present experiences we may share with our fellows. So far we have considered the individual and his worlds separately. As a point of departure we shall now assert that they are one before they are two, and not *vice versa*. This is just what is meant by experience. Experience is a unity within which the individual and his world occupy the subjective and objective poles, but it is one and not two. The term, *environment*, denotes the specific continuity of surroundings with the individual's active tendencies. Each of the three is only a world at all for him to the extent that it is developed within his experience and made intimate through personal selection and appropriation.

Let us now turn to the nature of adjustment. (Adjustment signifies the process of bringing the individual and his world together and fitting them to each other. In the first place adjustment is *progressively extensive and intensive*. As the child grows up, he comes in wider contact with persons and things, faces more and more life situations and the horizons of the three worlds begin to expand. His adjustments, therefore, extend as his experience widens. At the same time there goes on constantly an intensive development. The same situations which he met earlier become more and more significant as he grows up and more intensive adjustments are to be made now. That is to say, adjustment will be in the direction of depth as well as range. Secondly, adjustment is never a blind process, a passive reception of environmental influences. Bergson has given us the concept of creative evolution and has emphasised the part which life and consciousness play in the process of adjustment. The individual is an active participant in the happenings of life and his adjustment is always *conscious and purposive*. Thirdly, adjustment is a double-edged process in which the individual wrestles with his environment and, while he appropriates it, he also contributes to it, leaving it better than he found it. In other words, in the process of adjustment he modifies his own behaviour according to the demands of the situations and at the same time modifies his environment within his capacity to suit his purposes. So adjustment of man, as distinguished from

that of lower animals, is as much of active modification and appropriation as of passive assimilation. We may call it *superior adjustment.* Our discussion so far leads us to the conclusion that *education is the process of internally directed continuous growth of the individual in and through a specially selected social environment ;—growth which takes place through progressively extensive and intensive, conscious and purposive, superior adjustments to the inter-related worlds of nature, man and morality.* If is needless to point out that education, thus conceived, is as broad as life itself. It starts from the beginning of life and continues upto the end. Thus education is a lifelong process, one without finality.

Education as Self-activity and Reconstruction of Experience

Education, as we have concluded, is a process of continuous adjustment and growth. We have indicated that the methods of adjustment to the physical world are exploration, understanding and utilisation. Reciprocal relationships, mutual response and effective participation in social life are essential for adjustment to the world of man. Moral adjustment depends upon subjective creation of values and their conscious adoption. Obviously these are different forms of self-activity. (By self-activity we mean spontaneous activity motivated from within to meet an environmental situation. Thus adjustment can take place only through self-activity.)

Considered from the view-points of specific types of learning, in a very real sense, all education is self-education In acquiring physical skill and habits, it is evident that everything depends upon the learner's efforts and specific practice. We learn to swim and to write by swimming and writing. The value of self-activity is not so apparent in the acquisition of knowledge from books or testimony. It is popularly believed that most of the people let others do their thinking for them and accept ready-made knowledge and beliefs. But, in reality, knowledge cannot be pounded, crammed or otherwise inserted in the learner's mind from outside. (Real knowledge must be developed by the learner himself through recognition of relationships and verification of

inferences in the light of his own experience.) Any change in thought-life which education can bring about must come through stimulating the inner activity which reconstructs or interprets experience so as to meet satisfactorily the new situation which gave rise to the problem. Closely related to and mingled with these are the more emotionalised items like loyalties, aversions, aspirations and appreciations. These are, of course, individual and unique, depending upon the peculiar emotional quality of one's responses to environmental stimuli. It is equally true that those emotional elements which form concrete and moral sentiments by fastening upon ideas, beliefs, personalities and relationships are produced from within by the individual's emotional experiences. No more need be said to illustrate the principle of self-activity in education.

From the discussion above emerges the concept that education is a constant re-organising or reconstructing of experience. It is that reconstruction or re-organisation which adds to the meaning of experience, and which increases the capacity to direct the course of subsequent action. The increase of meaning corresponds to the increased realisation of the connections and continuities of the activities in which we are engaged. The idea of reconstruction means that experience as an active process occupies time and that its later period completes its earlier portion ; it brings to light connections involved in the experience, but hitherto unperceived. In short, the idea of education may be summed up in the concept of continuous reconstruction of experience. That is just what is meant by real self-activity.

Definition and Scope of Education

Let us now summarise our discussion and try to arrive at a consistent and comprehensive definition of education. Growth is the fundamental characteristic of life. Some of the lower animals grow up almost fully in the pre-natal stage and are ready for all the uses of life after their birth. Other animals continue to grow for a short period after birth, but their growth is mostly a process of biological maturation. The few ready-made powers

and behaviour patterns of most of the animals mature quite naturally and they are able to take part in their limited and stereotyped life-activities. But human growth is never a mere maturation, nor is it an undirected unfolding of latent powers towards perfection. The innate endowments of man are highly plastic, modifiable, indefinite and interweavable. Through modification, redirection and integration in interaction with the complex human environment, these develop into specific powers and interests and definite patterns of human behaviour. Moreover, human development takes place through successive stages, each of which provides a complete living for the individual. By living a full life, appropriate to each stage, he develops. Thus, growth is a cumulative onward movement of actions, of life-experiences, toward a later result. From the standpoint of the living individual, education is just the process of this growth. Since growth may take any course of development because of the easy modifiability of human potentialities, it is necessary to give salutary direction to the child's growth. Direction may be external and coercive. In that case, growth is sure to be stunted or distorted. But there is another method of direction which is indirect and intrinsic to the child's disposition ; when a child faces a situation and takes interest in it, he tries to respond to it rightly. He eliminates the unnecessary movements, selects the apropriate ones, organises them into a sequential order, fixes upon the right action and finally meets the situation. In this process he has to control his move ments himself according to the demands of the situation. Social situations are the best situations for such internal direction. So education should secure growth by directing activities internally through a specially designed social environment. Again, since growth is life and living involves continuous adjustment of the individual to his world, education may be consistently regarded as a process of adjustment. Adjustment signifies the process of bringing the individual and his world into harmonious and mutual relations. The individual appears to live in three worlds, although, in reality, these are one and not three. These are the physical world or the world of phenomenal nature, the social world or the world of man, and the inner world or the world of

morality. In order to live a complete life and to grow up fully and harmoniously, the individual must adjust himself to these three worlds extensively and intensively as he grows up. This adjustment is conscious and purposive, a double-edged process, far superior to that of lower animals. Adjustment is also unique and individual, an outcome of the individual's self-activity and continuous reconstruction of experience. We are now in a position to define education. *Education is the process of internally directed, never-ending growth of the individual in and through a specially designed social environment,—growth, which takes place through progressively extensive and intensive, conscious and purposive, unique and superior adjustments of the individual to the inter-related worlds of nature, man and morality, by dint of his self-activity and continuous reconstruction of experiences.*

The individual and his world are the subjective and objective factors in the total process of education. Artificial abstraction and undue emphasis on either of the factors have given us one-sided doctrines. Emphasis on the objective factor has led to the doctrine of accretion and to the ideal of accumulation of knowledge as well as to barren controversies as to which knowledge is of most worth. Education has been taken out of its concrete setting. Emphasis on the subjective factor has produced the theory of mental discipline which turned blindly and ruthlessly from the idea of life's practical purposes and left the schools for centuries detached and secluded from the vital currents of human life. "It has given us grammar instead of language and literature, kings and battles instead of the fabric of society, isolated laws of physics and chemistry without the theory of evolution : dry bones never quickened into life. It has given us platitudes about self-realisation without an insight into the worlds within which the self must struggle and live. Education is neither the mere acquisition of a body of knowledge nor the mere development of powers and personality ; it is adjustment : a life to be lived."

Taken in the widest sense, the scope of education is as extensive as life itself. In general, education, as Raymont states, "means that process of development in which consists the passage of human beings from infancy to maturity, the process

whereby he gradually adapts himself in various ways to his physical, social and spiritual environment." From this statement it is clear that the scope of education, as popularly understood and as planned by the adult members of the society, extends up to the period when the developing child attains the stage of maturity. Although education as a process of adjustment continues upto the end of life, institutionalised education ends with the attainment of adulthood, when the grown up individual is fully prepared for the battle of life. With these basic ideas about the nature and scope of education, let us turn our attention to the different factors which collectively constitute the system of organised education.

C

Factors of Education

[**Problems** : (a) *What is meant by 'factors of education' ?*
What are the major factors of education ?

(b) *What is the significance of each of the factors ?*

(c) *How are the factors inter-related ?*]

Factors of Education

In order to understand the true character of institutionalised education it is necessary to consider the nature of its factors. By factors of education we mean the constituent parts which are integrated and organised into the co-herent total system of education. In general, the major factors of education are four in number. These are the educand or the child, the educator or the teacher, the means and materials of education or the curriculum, and the educational environment or the school. The nature of each of these factors will be treated in details in subsequent chapters. Let us now note in a general way their broad significance in the educational system.

The Educand or the child

In the system of education there must be somebody to be educated. The idea of education without the educand is utterly nonsense and ludicrous. So the educand is the primary requirement, the central fundamental factor, in the system of education. What is the true character of this factor ? It is a matter of common sense that education is applicable only to living, moving and developing organisms. Institutionalised education is meant for the human child. So the developing child with infinite possibilities for growth and abundant vitality is the educand, the chief factor of education. As we have considered earlier, education itself is the process of the never-ending growth of the child, the process of his continuous adjustments to the worlds he lives in through self-activity and vitalised experiences. So the child is the most significant factor in the educational system

The Educator or the Teacher

We have already stated that the helpless immature child cannot take care of himself. He has no sense of right or wrong. His early behaviour patterns are not adapted to the social modes of living. His modifiable nature is easily diverted to any direction. He is guided not by reason but by his impulses which are primarily crude and primitive and require to be sublimated. He lives in a complex world, apparently incoherent to him. All these facts signify that there is need of nurturing and guiding him. For this guidance there is need of a guide, a director whom we call the educator. Formerly parents, adult members of the society and priests were the educators. Even now they exert great educational influence upon the child. Nevertheless, in the organised educational system to-day there is a class of specialists who are directly in charge of the educational guidance of the child. We call them teachers. The teacher is, thus, the second indispensable factor of organised education.

The Curriculum

Only the child and the teacher cannot constitute an educational system in modern times. There is need of some tangible

materials for the child to work with. In ancient times the pupil learnt by listening to the instruction of the preceptor and through direct influence of the teacher's personality. Even to-day the personal contact and intimate human relationship between the teacher and the taught are highly significant from the educational point of view. But with the advancement of civilisation and culture and with the development of modern society, education has become a complicated affair. The accumulated cultural heritage with its multifarious divisions and sub-divisions of knowledge, art and morality must be handed down to the succeeding generations through education. A body of useful knowledge, skills, habits, interests and attitudes, a system of values, must be acquired by the child in order that he may successfully adjust himself to the complex social setting. Further, there is need of understanding the social structure and functions, of developing social consciousness within. For the acquisition of these qualities and behaviour-competencies there is need of varied types of activities, experiences and studies through which the child's educational growth is directed by the teacher. The totality of experiences, studies and activities, by means of which the child's growth and adjustment take place under the guidance of the teacher, constitutes instructional or educational materials, commonly known as the curriculum. This curriculum is the third indispensable factor of organised modern education.

The School

The teacher and the child cannot work with the curriculum in vacuum. There is need of a definite place and time, of a congenial environment wherein educational activities are to be conducted. Formerly, education was informal and experience-centred and it took place in the natural environment. Later, home was the centre of education. The home and the community continued to remain the educational environment of the child. With the growth of the complexities of life, it was found that the physical and social environments, as they were, could not serve as ideal settings for the harmonious development of the child. The need for creating an ideal educational environment

was felt and organised educational institutions came into being.
The building with the classrooms and furniture, the library, the
laboratory, the workshop, the garden and the yard, the play-
ground, the teacher and the taught, the curriculum and the
appliances, all combine together so as to produce a whole, an
integrated educational environment, which is commonly called
a school. The school is a replica of the society, although it has
its distinctive characteristics which give it a special character of
its own. It is an offspring of society, nourished by social life.
This specially selected educational environment or the school is
the fourth major factor of organised education.

Inter-relation of the Factors

The inter-relation existing among the different factors of
education is quite obvious. The child, the teacher, the curricu-
lum and the school are the four vital parts of deliberate
education. Elimination of any one of them distorts or destroys
the educational system. Their co-ordination makes the pattern
of education complete. In fact, education in its organised form
signifies the process of the *child's* growth and behaviour adjust-
ments under the direction of the *teacher* by means of *curricular
activities* in the specially selected congenial environment of the
school.

We now understand what education is and what its factors
are. Before entering into a detailed discussion of their nature
and organisation, first of all, we must determine the aims and
ideals of education. This question is vitally related to the
philosophy of life we have in view. So in the next chapter we
propose to consider the relation between philosophy and
education and formulate educational aims.

Questions

1.   Education has been used in a wider sense as well as in
     a narrower sense. Explain clearly the two uses of the
     word "education"

                      (B.A., Edu. 1950 ; C.U., B.T.,1962)

2.   Develop the idea that education is adjustment, a life to
     be lived.

3. Education teaches social adjustment. Consider the definition and attempt a more comprehensive definition of education. (B.A., Edu., 1957)

4. Critically examine the concept of education as formal discipline.

5. Explain the factors of education and show how they are inter-related.

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CHAPTER II

Philosophy and Education—Educational Aims and Ideals

A

Philosophy and Education

[**Problem** : (a) *What is philosophy ? Is it, in any way, related to education ?*

(b) *What are the major schools of philosophy ? How do they affect different educational issues ?*]

Nature of Philosophy

Education, in the widest sense of the term, is life itself and, in a narrow sense, it denotes the preparation for complete living. Philosophy furnishes a consistent and comprehensive interpretation of life and defines its goals. It is, therefore, necessary to understand the relation between philosophy and education, before attempting the formulation of educational aims and ideals.

There is a popular tendency to regard the term 'philosophy' as vaguely synonymous with vain theorising. People look upon philosophy as a revelation of something foreign to everyday experience or a key that opens the door to the realms of the mysterious, the fantastic and the inaccessible. On the other hand, they regard education as a practical art, concerned with the problems of living and adjustments of man in a complex and concrete world. So it is natural for them to think that there is no significant relationship between philosophy and education.

But there are thoughtful persons who find that the problems of education and philosophy are not only inter-related, but also identical in nature. Sir John Adams describes education as a dynamic aspect of philosophy, Fichte in his *Address to the German People* states, "The art of education will never attain

complete clearness in itself without philosophy." John Dewey
defines philosophy as a theory of education in its most general
aspects. He holds that education is the laboratory of philo-
sophy, where the validity of philosophical truths is tested.)
Indeed, great philosophical truths have obtained permanence,
only when they have been disseminated through education and
practised in life. It is why we find that all great philosophers
like Socrates, Buddha, Ramkrisna and others were also great
educators·

History, too, reveals the vital relationship between philo-
sophy and education. Plato's idealism gave birth to his cul-
tural scheme of education. Rationalism in philosophy produced
the theory of formal discipline in education. Empiricism in
philosophy led to encyclopædism in education. Pragmatism
has introduced the project method and Naturalism the play-
way. So there is no reason to believe that education is un-
affected by philosophy.

The popular mistrust for philosophy is due to a misconcep-
tion of the meaning and nature of philosophy. Philosophy is
not vague arm-chair theorizing ; it is not concerned with useless
discussion about subjects, far remote from the practical busy life
of man. Philosophy, derived from Greek *philo* (I love) and *sophia*
(wisdom, truth), signifies love of wisdom or the pursuit of know-
ledge for its own sake or a search for truth. It aims at discovering
a self-consistent ultimate reality, a consistent and comprehensive
inter-pretation of the universe out of the myriads of conflicting
and confusing ideas. Dr. H. Stephen defines it as "the sustained
effort of man as a rational being to attain a clear and consistent
conception of the world-system, i.e. the universe as a whole and
of man's relation to it,—his origin, function, destiny and
end as a factor of the world-system.". Philosophy, according to
G. D. H. Thomson, means looking at the whole of a question
without restrictions and simplifications, looking at ends and
purposes, not merely at methods and means, scrutinising the
latter in the light of the former. Caird states, "There is no
province of human experience, there is nothing in the whole
realm of reality which lies beyond the domain of philosophy."
It is no wonder then that philosophical thoughts have always

influenced education. As soon as an educator strives to attain some goal and brings order and consistency in his atiempts, he is acting in accordance with a system of ideas and values which constitute his philosophy. The answer to every educational question is ultimately influenced by the educator's philosophical outlook. Philosophy formulates the aims of life and education offers suggestions how these aims are to be achieved.

The intimate relationship between philosophy and education will be quite clear, if we consider how different schools of philosophical thoughts differently affect diverse educational issues. But before doing so, we must have, at least, a rough idea about the major schools of philosophy. Broadly speaking, these are three in number, Idealistic, Naturalistic and Pragmatistic.

Different Schools of Philosophy

Idealistic philosophy takes many and varied forms. Since the time of Socrates and Plato it has influenced human life and education, in some form or other, down the ages. It is not possible to enter into a detailed discussion of idealism. Let us, therefore, note its main propositions. Idealism contends that the material universe, known to sciences, is an incomplete expression of reality and that it requires, to complement it, a higher type of reality, a spiritual universe. It also emphasises distinctiveness of human nature and human power which find expression in the form of intellectual culture, art, morality and religion. The nature of idealism is expressed by the following fundamental propositions : (i) True reality is spiritual or thought. (ii) Nothing exists except what exists in the Absolute Mind, of which our finite minds are parts. (iii) What the mind projects into the world is the only reality. (iv) Ideas and purposes are the realities of existence. (v) Knowledge and values are universal and eternal and the true method of obtaining them is by the speculation of our reason or mental or spiritual vision. Thus the Ieealists believe that the true or the real or the good is universal and essentially mental or spiritual in character. In fact, the very term 'idealism' is derived from Plato's metaphysical doctrine that ultimate reality consists in

ideas. Idealism is, in reality, 'idea-ism' with the 'l' inserted for euphony.

(Naturalism, as opposed to Idealism, subordinates mind to matter and holds that ultimate reality is material, not spiritual.) Naturalism, as a philosophical doctrine, seems to take two main forms. One of these is closely allied to the materialistic mechanical interpretation of reality as furnished by the physical sciences. The universe itself is a great machine and living beings are merely complexes of atoms and molecules operated on by physico-chemical laws. These laws explain man's environment and they ought to explain him who is nothing more than a complicated physico-chemical machine. Thus (materialistic naturalism is a philosophical generalisation of physical sciences, starting with the external nature and trying to fit man into this picture of the universe as painted by sciences.) The second form, which may be called (boilogical naturalism,) calls to its aid the biological rather than the physical sciences. It (regards man as the highest form of life in the evolutionary process.) Man as the highest of the animals is to be accounted for in terms of lower and simpler forms of life from wdich he has evolved. Thus the past history, rather than the future goal, of the individual and the race controls the destiny of man. It is assumed that the nature which man shares with the animal is his true nature. It assumes that man's behaviour and motives can be explained in terms of some instincts, drives or tendencies which are possessed by him and the animals in common. Thus (biological naturalism emphas'ses the original innate nature of man, while materialistic naturalism stresses the external phenomenal nature.)

Pragmatism as a clearly formulated philosophical doctrine was first introduced in philosophy in 1878 by Charles Pierce. Later it has been championed by William James and John Dewey. Pragmatism is a protest against both naturalism and absolute idealism. Its chief protest is agsinst the impersonal mechanistic interpretation of reality resulting from naturalism, against the indifference of sciences to human hopes and efforts. For the category of causality in science it substitutes 'human

purpose' as a dominating conception in the interpretation of experience. So pragmatism is essentially a humanistic philosophy. To escape from "the paralysing horror" of the naturalistic view of life, "the nightmare of an indifferent universe" it seeks to discredit mere intellectualism by which these conclusions have been arrived at. This attack against intellectualism is extended to Hegelian or Absolute Idealism by reason of its too intellectualistic interpretation of reality. Pragmatism denies any doctrine of fixed eternal values. It revolts against absolutism and extols relativism. (It maintains that man creates his own values in the course of his life-experiences.) The pragmatist "turns away from abstractions and insufficiency, from verbal solutions, from a-priori reasons, from fixed principles, closed systems, pretended absolutes and origins." He turns "towards concreteness and adequacy, towards facts, towards action and towards power." (The first main proposition of pragmatism is that a true judgement is one which gives satisfactory results in experience and that its truth is tested by the way in which it works in practice. Satisfactory working and utility are the criteria of the true and the good. True ideas are those that we can assimilate, validate, corroborate and verify. Its second proposition is that truth happens to a judgement, a judgement becomes true, is made true by events. Its verity is, in fact, the process of its verification. Its validity is the process of its validation. The third proposition is that if a belief works, we have a moral right to hold it.

Relation between Philosophy and Education.

With these broad ideas about the different schools of Philosophical thoughts, let us now consider how they affect different educational issues. The very nature of the aims and functions of education is determined by the philosophy of the educator. Idealism regards education as a process of transmitting and enhancing human culture, a process of self-realisation and enrichment of personality. Materialistic naturalism in education tries to fit the human organism in the general scheme of the world of matter. Biological naturalism regards it as a process

of self-expression and spontaneous self-development without any sort of interference or artificial imposition from outside. Pragmatism holds that education is complete living in the present and a continuous leading into the future ; it is socially directed growth of the individual through concrete life-experiences and continuous reconstruction of experiences.

But the dependence of education on philosophy is even better marked in the field of curriculum construction. The idealists would organise the curriculum, selecting materials from the epitomised and capitalised cultural heritage of the human race in the four-fold fields of knowledge, art morality and religion. Herbert Spencer, a scientific nuturalist, regards self-preservation as the highest aim of life. Hence he classifies the subjects of study in order of their importance in self-preservation, subjects directly and indirectly ministering to self-preservation being given the first place and little value being assigned to cultural subjects. A biological naturalist regards natural objects and phenomena, the great book of Nature, as the appropriate materials for spontaneous self-development of the individual. A pragmatist advocates activity-curriculum or experience-curriculum. That is to say, associated living in an ideally organised school society and co-operative productive activities constitute the pragmatist's curriculum.

Intimately connected with the issue of the curriculum, there is the problem of selecting appropriate text-books. This also involves philosophical questions. The idealists would support the extensive use of text-books, specially prepared for the pupils, introducing them to the different fields of the cultural heritage. A naturalist wlll prefer playful spontaneous activities to formal text-books or he will have self-instructive and self-corrective texts. A pragmatist will possibly have no books but productive and problematic acts and concrete life-experiences.

As with the curriculum so with the method. The idealists have little to contribute to the development of an effective method. More interested in the ideas and ideals than in the children, they adopt logical methods. The naturalists, on the other hand, adopt the psychological methods. In fact, the play-way is the general educational method of biological naturalism.

The pragmatists adopt the project method which is 'a problematic act, carried to completion in its natural setting'. The question of the teacher's intervention in the child's educative process also raises philosophical issues. Adams, an idealist, regards education as a bi-polar process in which the educator deliberately influences the educand's development by the force of his personality and by the use of books. Rousseau and Froebel advocate non-intervention with the idea that interference and restriction from outside hamper child's natural growth Dewey a pragmatist, supports only indirect direction of the child's behaviour by means of specially designed social situations.

Discipline reflects the philosophical predisposition very directly. Idealists, trying to impose accepted system of values upon the child, are likely to be rigid disciplinarians, allowing him little freedom for his spontaneous self-expression. Naturalists are hedonists in their ethical views. So they support discipline by natural consequences or free discipline. Pragmatists like Dewey and others are in favour of developing the attitude of auto-discipline within the pupils through their participation in concrete and produtive co-operative activities.

In conclusion, we like to assert that no educational problem can be satisfactorily solved without reference to some philosophy of life. Philosophy touches life at every point and education as a process of living cannot be independent of it. A philosophy of education must include a clear formulation of its aims and functions which should guide its organisation and methodology. So let us now discuss the problems of educational aims and ideals.

B

Educational Aims and Ideals

[**Problems :** *(a) Why should education have any aim at all ?*
(b) What were the educational aims and ideals in the past ?

(c) *What should be the ultimate aims and specific objectives of modern education from the standpoints of the individual and the society ?*]

Need for Educational Aims

Education, in its modern institutionalised form, is undoubtedly a conscious activity of man. As every conscious behaviour of man is also purposive, so education must have some purposes underlying it. Again, education seeks to mould the developing children into well-adjusted individuals. Hence it is most certainly a creative art. "Every art," as Aristotle puts it, "aims at some good." Education as an art should, therefore, aim at some form of good. Moreover, it is the ultimate aim, the final goal, that will determine the means and methods and give purposive direction to all educational efforts. So it is necessary for the educators to define the highest good to be achieved through education, to formulate clearly its aims and ideals. But this is a baffling task. Education existed before the dawn of civilisation. Every tribe, every nation at every age had a system of education. It is co-eval with human society. Education is intimately related to life. It offers means to realise the aim of life. So the aims and functions of education have been defined and interpreted in different ways by different thinkers in accordance with the prevalent conditions of life at their time and place and in the light of the ideals of life upheld by them. To formulate educational aims and ideals in our modern times, it is necessary to make a brief and precise historical survey of education, because education is, in fact, not a new process, but is only receiving new interpretation.

Historical Survey of Educational Aims

During the informal stage of education, educational aims were, of course, not consciously formulated, Life was a struggle for existence and self-preservation was the greatest aim in life. All life-activities were directed to this end of survival in the battle of life. Education, an unconscious process, took place directly through the life experiences of the individual. When with the development of group life education became a conscious and domestic affair, its aim was the acquisition of practical

efficiency for successful adjustment to group life. In the tribal days education became more formal in character through initiation and religious ceremonies under the guidance of the priests, During a long period of social progress, the individuality of a person was not recognised and education remained a process of imposing social ideals upon the individual, habituating him in the traditional patterns of group behaviour.

In ancient India there was great advancement of education. Religion was the very breath of Indian life. Education was its offspring. The Indians realised that the whole creation was the manifestation of the Absolute or *Brahma*, that the individual perishes, not the Absolute. So he was to merge himself in the Absolute ; he was to attain self-fulfilment, for he was also a potential God. Education must help him in this self-fulfilment. Thus conceived, the aim of education was self-realisation, the investigation of the Divine Will, the formation of character, the development of the whole man, the redirection of all thoughts, feelings and actions towards the realisation of *Bhuma* or the Absolute. Education was essentially individualistic in character, although it was perfectly adjusted to the pattern of social life of the times.

In the West ancient Sparta gave no consideration to the individual as such. Each man was born, not for himself, but for his country. Sparta was engaged in continual warfare with external enemies. So it was necessary to make the country an organised garrison. Education was adopted as the means to this end. The state itself was a school. The immediate aim of this state-controlled educational system was to train the youths in public barracks away from home, to develop a hardy body in a hardy mind, to produce courageous soldiers who would never quit the battle field except as conquerors. Individual liberty in thought, feeling and action was sacrificed to the demands of the state. Weaklings were exposed to die and the promising youngsters were trained "to command, to endure labour, to fight and to conquer." Education was essentially physical and moral in character, lacking all intellectual and aesthetic elements.

In the neighbouring city-state of Athens, the individual

was not lost in the group. Here was worked out the concept of free personality realising itself through social institutions Athenian education aimed at four-fold development of personality, political, intellectual, moral and aesthetic. In the old historic period education here successfully secured a harmony between the individual and the state, between physical and mental development, between thought and action. Through "gymnastics for the body and music for the soul", a beautiful mind in a beautiful body was produced. The outcome of this education, which included physical, intellectual, moral and aesthetic elements. was the era of unparallelled individual achievements in different. spheres of life in the age of Pericles. At this time various political, economic and social factors brought important changes in the life of the Athenians. All these changes offered unprecedented opportunities for individual enterprise and self-aggrandizement. Gradually the duties and responsibilities to the state were subordinated to personal interest and well-being of the individual. The old educational system failed to meet the new demands. A professional class of teachers, known as the sophists, appeared on the scene. They declared that ideals and ideas were relative and changeable, not universal and eternal, that man should be the measure of all things and that education should serve the individual's interests, enabling him to attain material success in the concrete world. Although the sophists were very popular, their views were not accepted by the conservative Greeks and the philosophers. Socrates, Plato and Aristotle discarded extremely individualistic aim of education and tried to formulate new educational ideals to bring a harmony between the individual and the state. Socrates said, "Know thyself." Mere acquisition of information, irrational beliefs and passing opinions would not do. Universal and eternal knowledge, whole-truths, must be acquired through introspection and reflection, through the exercise of reason. When man would regulate his conduct in accordance with universal truths thus acquired, then he would lead a virtuous life and a harmony would be created between the individual and the society. So acquisition of whole-truths and self-realisation should be the aim of education. According to Plato, an individual would be

happy and society well organised, when each individual would
be engaged in those activities for which he has a natural equip-
ment. It should be the primary task of education to discover
this equipment in its possessor and train him for its effective
use. In theory Plato tried to seek "harmonious development of
all the powers" of the individual and to equate personal realisa-
tion with social solidarity. Aristotle accepted, as the highest
goal of life and education, the ideal of harmony between the
individual and the society, between the acquisition of knowledge
and the functioning of knowledge through the cultivation of
'goodness of intellect' and 'goodness of character', through
'well-being' and 'well-doing'.

The ancient Romans were not thoughtful seekers of knowledge
and lovers of beauty like the ancient Greeks. They had no
interest in anything abstract and purely theoretical. Their out-
look was materialistic. Their highest aim of life was the
attainment of material success. Their talent was essentially
practical, constructive and organisational. For the efficient
administration of the state and the social order, they framed
positive laws, organised various systems and institutions and
furnished the institutional basis of modern life. Before being
influenced by Greek culture, the aim of Roman education was to
produce a worthy citizen, able to enjoy the rights and perform
the duties, as specified in their constitution. In short, practical
success in a material world as a worthy citizen of the Roman
state was the ultimate goal of education there.

During the Middle Ages, education was wholly a priestly
affair. To regulate the life of the newly converted demoralised
Romans and the barbarous Teutons, to elevate their moral
standard, the need for adopting some strict measure was felt
by the religious authorities. The ideal of discipline was the
dominating ideal in every sphere of life and education.
Mysticism in the spiritual sphere, monasticism in the moral
sphere, chivalry in the social world and scholasticism in the
intellectual region were the manifestation of the same ideal
of discipline. The religious leaders thought that an eternal
life was ahead after death and the life on earth was but a
preparation for the life to come. The supreme end of life was

eternal happiness with God. Temptation of senses, passions and appetites, human desires for earthly pleasures were all regarded as detrimental to the realisation of eternal bliss. So these should be suppressed or eradicated through the renunciation of all human interests, carnal desires, earthly pleasures, through practising the rigorous life of an ascetic. This was the moral discipline of monastic education. In the social sphere the ideal of Chivalric discipline sought to regulate the life of the people by imposing some formalities on their conduct. Under the influence of this ideal of discipline the individuality of man, his freedom of will, human hopes, aspirations and interests were all repressed. The chief characteristic of the early half of the period was the attitude of unquestioned obedience to authority, of receptivity of all doctrines and statements, sanctioned by the Church. In the intellectual sphere too, freedom of thought and spirit of enquiry were completely suppressed. Scholasticism as the intellectual discipline brought reason to the support of the Christian faith. Classical literature of the ancient Greeks and the Romans had already been banished from the Christian world. The writings of the Churchfathers, scriptures and theology were the only subjects of study. Scholasticism fettered intellect by imposing upon it the scientific form of deductive logic. It sought to systematise knowledge in logical forms and the aim was to defend Christian creeds and dogmas against heresy. Education became purely verbal and formal in character. It is needless to point out that the ideal of discipline ruling the Christian world in the Middle Ages meant a complete negation of life and the individual was thrust into the background all through this period.

The revolt of the human mind against this all-encompassing repression of life force found expression in the Renaissance movement. Renaissance signified assertion of life, new birth of human interests and efforts, self-expression and self-expansion of the individual along various directions. Renewed interests in classical literature reflecting the richer and fuller life of the ancients, in the subjective world of human emotions, thoughts and will, in the phenomenal world

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of nature were the chief characteristics of the Renaissance spirit. The educational theory which was the offspring of this new spirit was called *humanism*. Humanistic education was, in fact, the revival of the ideal of liberal education of the old Greeks. The life of the ancient Greeks and Romans was the most complete and the best form of life and this was depicted in their literature. Greeko-Roman ideas and ideals should be appreciated through a study of the classics and life should be lived in accordance with these ideals. Like the ideal of liberal education of the Greeks, the aim of humanistic education was the formation of a free personality through an all-round harmonious development of the different aspects of the individual's life, enabling him to participate actively and efficiently in the contemporary social life. To put it in other words, humanism aimed at many-sided development of the free man, "possessing individuality of his own and power of efficient participation in everyday life, based upon a wide knowledge of life in the past and an appreciation of opportunities of life in the present."

In course of time this broad and liberal education degenerated into an artificial, narrow, formal and verbal system. This narrow humanistic education in the South turned into a process of imitation of the form and style of the Roman orators, particularly, of Cicero. Humanism in the North was fused with the Reformation movement and soon degenerated into a kind of formalism, little better than scholasticism. Against this narrow artificial Ciceronianism in the South and formalism in the North a new movement, known as the Realistic movement, was launched in the 17th century. Bacon and Comenius were the representatives of realism in education. According to them, ignorance was at the root of all evils. So pansophic organisation of knowledge around universal principles and universal dissemination of integrated knowledge of all things were the mission of their life. Comenius did not neglect the child's individuality, his native powers and interests and natural self-development. "The ultimate end of man is eternal happiness with God". This aim was to be achieved through moral control over one's own self, and this, in turn, was to be secured by

knowledge of one's self and of all things. The aim of education would be to prepare the individual for the eternal bliss in Heaven by helping him to secure moral control over his own self through the acquisition of universally organised knowledge of all things. The basis of education would be sense-perception and real life-experiences of the individual.

Unfortunately, in the field of actual practice, there was no improvement of education. Due to various causes, religious, social, psychological and pedagogical, a new theory of education, known as the theory of mental or formal discipline, became predominant during this period. John Locke was the historical representative of this new doctrine. According to him, the aim of education should be to produce "a sound mind in a sound body". The sound body would be produced by disciplining the body through vigorous physical exercise and control of diet. Moral discipline would be secured through rigid control and repression of the child's natural impulses, passions and desires. On the intellectual side, mind was conceived to be divided into a number of air-tight compartments, each of which was called a faculty. A faculty was a clear-cut, well-defined, independent mental power, capable of being trained or disciplined through repeated exercise in isolation from other faculties by means of any kind of suitable materials. Reason was the chief of these faculties. The aim of education would be to discipline all the faculties, chiefly reason, through exercise which would ultimately produce a sound mind. Although Locke's intention was to do good to the child, in actual practice his theory rigidly kept the individual's own interests at bay.

In the 18th century we come to the truly individualistic ideal of education. In the artificial demoralised political and social life, the oppressed and exploited ordinary people were fully deprived of the basic human rights. In the education world the awe-evoking teacher with the rod and red eyes or the artificial subject-matter, full of unnecessary details, dominated. The child's needs, abilities and interests were completely neglected ; he was always in the background. Against this degenerated social order and the lifeless artificial system of education.

the spirit of revolt found expression in the voice of Rousseau, who sang the gospel of the common man and championed the cause of the child in the field of education. There was the advent of naturalism in education. Rousseau developed the concept of negative education which was education according to nature. According to him, education should not be regarded as an accretion from outside but as free development from within. The child must be the most important and the central factor in the educational world. Education must be based on the nature of the child and its natural development, totally freed from artificial restrictions and impositions. The aim of education should be spontaneous natural self-development of the child's nature through complete living in close contact with the phenomenal nature, unadulterated by human hands. This was the first beginning of paido-centric education. So Rousseau is rightly regarded as the father of modern education.

Rousseau's follower, Kant, was greatly influenced by the individualistic aim and defined education as the process by which man becomes man through his voluntary efforts. But it took a long time to get this attitude towards the individual firmly fixed. Kant's philosophic successors, Fichte and Hegel, were the apostles of state absolutism and Giovanni Gentile, the Italian thinker, regarded state as a quasi-divinity and held that the individual should live on for its service. Obviously, the aim of education upheld by them was conformity to the ideals of the state.

Child-centric education advanced a step further with the advent of the psychological tendency in education, which owed its origin to Pestalozi, a staunch follower of Rousseau. He wanted to psychologise education. Comparing the child's development with the growth of a plant from the seed, he stated that education was the process of the unfolding of latent powers of the individual towards perfection. The unfolding and development must be free, spontaneous and natural. Pestalozzi had no wide philosophical outlook or knowledge of psychology. Herbart took up his unfinished task and developed a systematic working psychology which furnished the formal basis of

teaching methods. But here we are concerned with his concept of educational ideals. According to Herbart, the ultimate purpose of education should be attainment of virtue or formation of character. Virtue, to him, consisted in five moral relationships or ideas,—the ideas of inner freedom, efficiency or perfection, benevolence or good will, justice and equity. "Character depends upon will, will upon desire, desire upon interest and interest upon the circle of thought and a strong character can be formed only by cultivating an extensive and coherent circle of thought." Hence though the ultimate aim should be virtue or character, the immediate aim of education would be to form within the mind varied ideas and associations and to develop many-sided interests. Froebel, the German Idealist, gave an impetus to education by regarding it as the spontaneous development of a being through joyful, creative self-activity. The ultimate aim of education, according to him, should be the gradual unfolding and realisation of the Absolute lying within him and the realisation of the all-pervading unity, the Divine Will, in the whole creation. Evidently, the child was the centre of all educational efforts in his Kindergarten.

The 19th century witnessed an unprecedented progress of the physical and biological sciences. But the sciences were totally neglected in the field of education. Herbert Spencer protested against this. He was the exponent of the scientific tendency in education. He pointed out the futility of purely theoretical and literary studies. According to him, the aim of education must be preparation for complete living in the future. In the present scientific world, sciences are the most important subjects of study, as these minister to self-preservation and preparation for future living directly or indirectly. Education in the 20th century is mostly eclectic in character, attempting a synthesis of the best elements of the different tendencies in education.

The brief historical survey of the educational ideals clearly indicates that the aims and functions of education have been variously defined in different ages by different educators. We must see how we can solve the problem of determining definite goals of education in the present age.

Educational Aims from the Standpoint of the Individual and the Society

It is now clear from the historical survey that the determination of educational aims and ideals is not an easy task. It appears that there are as many ideals of education as there are persons. While Herbart thinks that the formation of character or attainment of virtue is the ultimate aim of education, Herbert Spencer holds that preparation for future living in the material world should be the goal of education. John Locke maintains that education should aim at producing a sound mind in a sound body through rigid physical, intellectual and moral discipline. Rousseau asserts that free development of the child's nature through complete living in a natural environment must be the only goal of education. The idealists emphasise education for culture, enrichment of personality, self-realisation and self-fulfilment, while the materialists stress the 'bread-and-butter' aim of education. Swami Vivekananda states, "Education is the manifestation of perfection already in man" This is in keeping with the Indian philosophy of life. On the other hand the realistic outlook of the West is reflected in the statement of Raymont : "Since the child is destined to live out his life, not as an abstract individual but as a member of a community, we may consistently define education as the making of good citizens." Examples may be multiplied.

Apparently all these aims propounded by great educators are quite great and good. But when we come to their actual realisation in the field of practice, we are confronted with difficulties. These ideals may be interpreted in different ways by different persons. What I consider to be the characteristics of a 'sound mind', may be regarded by others as worthless. What are the marks of a good 'character' ? The ideal of complete living determined by one may not be acceptable to another. These problems are not easy to solve. From a survey of different educational ideals, certain fundamental questions arise in our mind. What is the highest good ? Why do we educate at all ? Should we, through education, prepare for this world or for the life to come ? Is education an end in itself or a means to some higher end ? Is there any need of maintain-

ing a balance between interest and effort, between thought and action, between tradition and progress ? In answering these questions, conflict of opinions, regarding educational aims, appears.

The reason for this conflict and diversity of opinion is not far to seek. Education is vitally related to life. So its aims are correlative to the ideals of life. Education is, at bottom, a practical philosophy and touches life at every point. Philosophers differ among themselves regarding the highest good to be attained in life. This conflict as to the ideals of life is reflected in the field of education and creates difference of opinion regarding educational goals.

But why should there be any conflict in regard to the ideals of life ? The answer to this question is to be found in the complex nature of life itself. There is a fundamental duality in human life which creates all the troubles. From one point of view, we find that man lives an individual life. He has his unique likes and dislikes, motives and interests, aptitudes and abilities, will-temperament and psycho-physical individuality. All these constitute his peculiarly individual life. In this sense all individuals are isolated from one another. Thus Mr. A will be fundamentally different from Mr. B, simply because A is A, and not B. But from another angle of vision we find that no individual is self-sufficient and independent of other individuals. He is born into a society, grows up and lives within the society. He is a part of a larger unit, the society or a gorup of inter-related individuals. Without entering into relations with this social group no man can exist and develop. So man lives essentially a social life along with his individual life.

Different thinkers af different places and times have laid exclusive stress on one aspect only, neglecting the other, some seeking individual well-being, and others social good. This has caused all the conflict concerning the ideals of life. This has also affected education very profoundly. The diverse aims of education propounded by different educators clearly reflect this conflict between individual good and social good. Moreover, in the field of education the dualism beween the individual and the society is not unnatural. Institutionalised education is

organised by the society. It has definite social functions. Society demands that the individual members, by sharing in the associative life should appropriate its purposes, become familiar with its methods and contents, acquire needed skill and be saturated with its emotional spirit. Education must serve these social purposes. On the otherhand, education is vitally concerned with the individual. The individual has his unique possibilities, his particular needs, abilities and life-interests. These cannot be neglected by the educator. So the fundamental problem arises. Of the two factors, the individual and the society, which one should be predominant in life and education ?

The extreme individualists, including men like Hobbes, Rousseau and others, hold that individual well-being should be the highest aim of life and hence of education. The society or the state is the creation of the individuals. It is nothing but a contract among the individuals with the explicit purpose of securing individual good to the highest extent. If the state or society cannot do good to the individual, then the original contract ia broken and it has no right to exist. As against this we have Hegel's metaphysical theory of the state. According to this theory, the Absolute manifests Himself through the institutions of the society. Society or state is thus a divine creation, a super-personal entity. Individual life is sustained and nourished by this bigger whole. Individuals are born for the state, and not the state for the individuals. The duty of an individual is, therefore, to conform to and appropriate the ideals of the state. This totalitarian view is supported by men like Gentile and others. Both these extreme views are the outcome of the particular conditions of life, prevailng at the time of their formation. The problem of individual *vs* society cannot be so easily solved by adopting either of the two extreme views. Through clear deliberation we should first determine the real bond between the individual and the society.

In our opinion the conflict between the two is neither necessary nor inevitable. The conflict results from a partial view, from a dualistic conception of life. We assert that

both the individual and the society are vitally and inseparably inter-related. One connot exist and thrive without the other. Let us first consider the case of the individual The human child remains quite helpless and dependent for a considerable time after his birth. He survives simply because be is born into a society where there is the primary social group, the family, and where effective systems of child-care exist. It is the society that satisfies his bodily needs and provides a variety of media for his self-expression and development. The well-being of the indivividual signifies the fullest possible realisasion of his personal potentialities. These potentialities cannot find expression and develop in vacuum. They require adequate and appropriate outlets for self-expression, a wholesome nuture for their fullest possible development. It is the society that provides the necessary outlets and proper nurture for the development of the individual. Moreover, it is not possible for a person to reliase all his infinite possibilities. Society determines which of the possibilities are to survive and which of them are to be annihilated. Again, the indefinite and shapeless original potentialities of man are modified, redirected, coordinated and shaped into human forms of behaviour only through social interaction. In fact, the very growth of the individual is conditioned by the society, or, to be more correct, growth is almost equivalent to his gradual socialisation. When a baby learns to stand and walk and talk and do other things like other social beings, we say that he is growing up. Thus the individual is, at every step, dependent upon, influenced by and inseparably related to, the society for his own existence, development and real well-being.

Similarly, society too depends upon the individual for its existence and well-being. Apart from the individual, a society is utterly meaningless. In fact, society signifies an associative life of a group of individuals, inter-related through inter-communication of thoughts, feelings and actions. Of course, the society with its roads and buildings, mills and factories, vechiles and other paraphernalia, has an objective material existence. But the real being of the society is mental or spiritual. Society lives within the living experience

of the individual, within his articulate consciousness. Unless every individual develops social consciousness and form social bonds or relationships into the texture of his being through social interaction, social life cannot develop at all. Every institution and organisation, every social system is the outcome of the interplay of human interests. Each represents human goals, human hopes and aspirations. Thus society really exists within the mind of the individual. It involves a shared associated living, reciprocally useful human relationships between individuals and groups and mutual response. Social well-being or progress is also the product of the individuals' efforts. "Nothing good enters into the human world except in and through the free activities of individual men and women". Our world is indebted to men like Buddha, Christ, Einstein, Rabindranath and others for its progress. When an individual can realise his personal potentialities to the fullest extent, then and then only he can make the greatest contribution to the social welfare in terms of his own nature. Even during the process of his development, his activities and experiences, his struggles and achievements enrich the social world. Thus we can very easily conclude that society is not an entity, independent of its individual members. Real social good comes through the efforts of the well developed individual.

So far we have discussed the relation between the individual and the society purely from external consideration. But the relation between the two aspects of life is even more vital and fundamental. The individual and the society are not merely externally related. The very nature of the individual is a peculiar admixture of individual and social elements. His self is as truly social as it is self-regarding. This peculiarity of human nature has been figuratively expressed by Schopenhauer by means of an example. In some cold countries the freezing porcupines flock together to derive heat from close physical proximity just to save themselves from being frozen to death. As soon as they feel the quills of others, they separate at once. Again they repeat the same act. In this way they discover by trial and error a mean position that will retain

their individuality, but, at the same time, save their life through group contact. Likewise, man too does not like to merge his individuality completely in the group. At the same time he does not like to live alone. He is essentially a social being and solitary confinement is an extreme form of punishment to him.

From this discussion we now understand the true relation between the individual and the society. We find that the individual is best served when he gets adequate social nurture for the realisation of his personal potentialities. The society is best served by having its members to possess a rich variety of well-developed talents and skills, appropriate to the ability and interest of each. The interests of the two are so inter-related as to admit of no separation. The goal of life and the aim of education must be based upon this truth. The highest good in life can only be attained by harmonising and identifying individual good with social good and **vice versa**. Consequently, education should also aim at harmonising individual well-being with social well-being. The harmonious and fullest possible development of individuality in and through society is the only desirable educational goal from the standpoint of this harmony. "Educational efforts, ' as Nunn holds, "must be limited to securing for everyone the conditions under which individuality is most completely developed,—that is, to enabling him to make his original contribution to the variegated whole of human life as full and as truly characteristic as his nature permits, the form of contribution being left to the individual as something which each must, in living and by living, forge out for himself". Through education the individual potentialities should be directed and developed in such a way that ultimately the individual may possess a body of useful knowledge, skills, habits, attitudes and ideals, an integrated personality and a satisfying philosophy of life. This development should take place through social media so that by practising the art of social living and through social stimulation, the individual may develop social consciousness and acquire social efficiency which will enable him to take effective part in social life. In short, considered from the individual and social points of view, the aim of education is to pro-

duce a harmoniously developed, adaptable and socialised indi-
vidual.

Specific Objectives of Education :

We have formulated the ultimate aim of education. This
has been stated by Strayer and Engelhardt in the following
simple words : "The schools of a democracy are organised
to provide an opportunity for individual growth and development
to the end that each may live a happy and productive life.
They must concern themselves as well, with the development
of ideals and purposes which will enable the individual to
find his greatest good in service for the group." Now this
ultimate goal is to be attained finally through successive stages
of educational growth and hence it is remote and, to some
extent, abstract. If harmonious development and social
efficiency are regarded as the general educational aim, these
must be clearly defined. That is to say, in order to provide
practical usefulness in guiding educational programme, the
ultimate aim must be split up into a number of workable
units, into very definite, proximate and specific objectives

Various attempts have been made to formulate the
proximate and specific objectives of education. Thus Herbert
Spencer tried "to classify, in the order of their importance, the
leading kinds of activity which constitute human life" and fix
up educational objectives accordingly. Presented in order of
importance, these were : (a) activities which directly minister
to self-preservation (Health), (b) activities which, by securing
the necessaries of life, indirectly minister to self-preservation
(Vocation), (c) activities which have for their end the rearing
and discipline of offspring (Family), (d) activities which are
involved in the maintenance of proper social and political
relations (Citizenship), and (e) miscellaneous activities which
make up the leisure part of life, devoted to the gratification of
the tastes and feelings (Leisure). Accordingly, the objectives
would be health, vocational adjustment, home membership,
citizenship and recreational resources for leisure time occupation.
The Educational Policies Commission in America (1938) has
tried to determine "the desirable elements of information,

skill, habit, interest and attitude which will most surely promote individual development and encourage democratic ways of living". All these elements together with the standards of desirable behaviour of "an educated person" are enlisted under four major groups of objectives. These are (i) the objectives of self-realisation, (ii) the objectives of human relationship, (iii) the objectives of economic efficiency, and (iv) the objectives of civic responsibility. The Progressive Education Association in the U.S.A. (1942) has also prepared a satisfactory list of ten objectives. These are : (i) the development of effective methods of thinking, (ii) the cultivation of useful work habits and study skills, (iii) the inculcation of social attitudes, (iv) the acquisition of a wide range of significant interests, (v) the development of increased appreciation of music, art, literature, and other aesthetic experiences, (vi) the development of social sensitivity, (vii) the development of better personal-social adjustment, (viii) the acquisition of important information, (ix) the development of physical health, and (x) the development of a consistent philosophy of life.

But the most influential and widely known statement of educational objectives has been prepared earlier by the Commission on the Reorganisation of Secondary Education in America (1918). Seven objectives have been set up. These are ; (i) health, (ii) command of fundamental processes, (iii) worthy home-membership, (iv) vocation, (v) citizenship, (vi) worthy use of leisure time, and (vii) ethical character. The Commission's explanation for the selection of these objectives deserves mention : "In order to determine the main objectives that should guide education in a democracy, it is necessary to analyse the activities of the individual. Normally he is a member of a family, of a vocational group, and of various civic groups, and by virtue of these relationships he is called upon to engage in activities that enrich the family life, to render important vocational services to his fellows, and to promote the common welfare. It follows, therefore, that worthy home-membership, vocation, and citizenship demand attention as three of the leading objectives. Aside from the immediate discharge of these specific duties, every individual should have a margin of time for the cultivation of

personal and social interest. ...Education for the worthy use of leisure is of increasing importance as an objective. To discharge the duties of life and to benefit from leisure, one must have good health. The health of the individual is essential also to the vitality of the race and to the defence of the Nation. Health education is, therefore, fundamental. There are various processes such as reading, writing, arithmetical computations, and oral and written expression, that are needed as tools in the affairs of life. Consequently, command of these fundamental processes, while not an end in itself, is nevertheless an indispensable objective. And, finally, the realisation of the objectives already named is dependent upon ethical character, that is, upon conduct founded upon right principles, clearly perceived and loyally adhered to. ...Consequently ethical character is at once involved in all other objectives and at the same time requires specific consideration in any programme of national education."

Let us now consider the implications of each of these objectives. (1) Health : Health needs cannot be neglected without serious danger to the individual and the society. Schools should, therefore, provide health instruction, inculcate health habits, organise an effective programme of physical activities, regard health needs in planning work and play, and co-operate with home and community in safeguarding and promoting health interests. (2) Command of fundamental processes : Mastery of the tools of learning is not completed in the primary stage. More practice with new materials in many of these processes is required in the high school stage. (3) Worthy Home-membership : Educational institution must help the pupils to take the right attitude toward present home-responsibilities and interpret to them the contribution of the home to their development. In the girl's education the household arts should have a prominent place. In the boy's education, the cultivation of an intelligent appreciation of the value of a good home and of the labour and skill required to maintain it and an understanding of the essentials of food values, sanitation and house-hold budgets should have an important place. Of course, a modern girl also requires all these things. (4) Vocation : Vocational education should help the

pupil to a secure a livelihood for himself and those dependent on him, to serve society well through his vocation, to maintain right relationships with his co-workers and society and, as far as possible, to find in that vocation his own best development. (5) Civic education : This should develop in the individual those qualities whereby he will act well his part as a member of neighbourhood, town or city, State and Nation and give him a basis for international understanding. (6) Worthy use of leisure : Education should equip the individual to secure from his leisure the recreation of body, mind, and spirit, and the enrichment and enlargement of his personality. (7) Ethical character : This should be developed by means of wise selection of content and methods of instruction in all the subjects, social contacts of the pupils with one another and with their teachers, the opportunities afforded by the organisation of school life for the development of the pupil's sense of personal responsibility and initiative and, above all, the spirit of service and the principles of true democracy which should permeate the entire school.

To conclude, we should bear in mind that the child possesses a body and a mind, expressing itself along various directions and he also lives in a society. So, (i) formation of a healthy body, health habits and health conscience, on the physical side, (ii) development of perceptual abilities, relational thinking, problem-solving ability or reasoning and creative imagination as well as the acquisition of a body of useful knowledge and skills, on the intellectual side. (iii) sublimation of primary impulses and formation of healthy sentiments together with emotional adjustment and integration of personality, and inculcation of right attitudes and a system of values within, on the emotional and moral side and (iv) on the social side, understanding the structure and functions of the social order, development of social consciousness and social relationships within, and acquisition of social efficiency as formulated by the Commission on the Reorganisation of Secondary Education or by the Progressive Education Association, mentioned above,— all these should be the specific objectives and functions of education. Having thus determined educational aims, we shall

next discuss the modern trends in education in a general way before the detailed study of the different educational factors.

Questions

"1. The general aim of education should be to offer the fullest possible scope to individuality, while keeping in view the claims and needs of society." Discuss.

(C. U., B. T., 1956)

2. What do you understand by the individualistic and socialistic aims of education ? Which would you advocate and why ?

(B.A., Edu., 1959)

3. Examine critically the two aims of education—individualistic and socialistic,—and bring out a synthesis of the two in order to formulate a complete aim of education. [For the first three questions see Educational Aims from the standpoints of individual and society]

4. Discuss the educational aims and ideals as propounded by different educators in different ages.

[See the Historical Survey]

5. Education is not a new process, but is receiving new interpretation. Discuss this aspect of education, from the point of view of the individual and of the society. (B. T., C. U.. 1920)

[See the Historical Survey]

6. "The art of education will never attain complete clearness in itself without philosophy." Examine the truth of this statement indicating how philosophy affects education.

[See Nature of Philosopy & Relation between Philosophy and Education.]

7. "Education...implies every phase of the process by which soiety as a whole, or any of its agencies, consciously seeks to develop socially significant abilities and characteristics in its members." Enumerate the specific objectives and functions of education in the light of such socially significant abilities and characteristics.

[See Specific Objectives of Education]

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CHAPTER III

Modern Trends in Education—Child-centric and Life-centric Education—Play and Play-way—Activity Principles

A

Modern Trends in Education

[**Problems :** (a) *What are the characteristic features of the modern age ?*
(b) *What are the main trends in different phases of education ?*
(c) *Can modern education be called eclectic ?*]

In discussing the modern trends in education we are confronted with a difficulty at the very outset. What are the time limits of the modern age ? What are its distinguishing features ? In answering these questions, we should mark that the 19th century was an age of acceptance. Values and standards sanctioned by tradition were followed without any question or doubt. Certain accepted patterns of behaviour regulated the life of the people. Thus conservatism was the spirit of that age. The 20th century, particularly the period after the first World War, is decidedly an age of interrogation. Nothing is accepted without critical judgment, without testing its validity. This objective outlook, this tendency to test the validity of everything by referring it to reason and realities of life, this attitude of enquiry is the essential spirit of the modern age. In the field of modern education too, we notice the same interrogating tendency. The traditional pedagogy, which is apt to follow a-priori values and principles is being replaced by scientific education, based on objective experimentation and effectiveness in practice. Keeping this general spirit of the age in view, we should now proceed to discuss the predominant trends in modern education.

In the discussion of modern trends in education, it is customary to refer to the views of Sir John Adams. By studying

carefully all modern developments in educational theory and practice as manifested in the Dalton Plan, the Project Method, the Winnetka Technique, the Gary system and the like, he has noted that the highest common factor in all these educational experiments is *paido-centricism.* That is to say, educational aims, means and methods are adapted to the child, who is the centre of all educational efforts. It is stated that formerly the child was held in the background and either the teacher or the subject matter was predominant in the educational world. The child was then regarded as a miniature adult and adult ideas and values, patterns of adult behaviour were thrust upon him from outside. All these have changed now. The child has occupied the central position in the field of education. His individuality is now honoured. Educational efforts now seek to secure the fullest possible harmonious development of all the possibilities possessed by the child. Thus, according to Adams, modern education is essentially child-centric and the present century is the children's century, so far as education is concerned.

But before accepting this view, we must try to determine its validity in accordance with the modern spirit of enquiry. It is our opinion that Adam's view is only partial. The child has come to the forefront due to Rousseau's formulation of the concept of education according to nature and because of the psychological tendency in education, introduced by Pestalozzi, Herbart and Froebel. But modern education, inspite of its great dependence on psychology as a study of the child's nature and behaviour, does not neglect its social aspect. According to modern view, the child as a child apart from the social context is quite meaningless. He is born in a society, develops only in and through the society and is destined to live in the society. Thus it is the child, not as an isolated individual, but as a potential citizen, a would-be member of the society that has become the centre of modern educational efforts. The new education may be more aptly termed as life-centric. With this fundamental idea kept alive within our mind, let us now proceed to enumerate various trends that characterise modern education.

Modern education is not a process of storing up informations within the empty mind of the child from outside. Nor is it a

mechanical disciplining of the so-called mental faculties through rigid exercise. Education is now rsgarded as a process of socially directed never-ending growth of the individual. It is a process of progressively extensive and intensive superior adjustment of the individual to the physical and social environments, to the inner world of motives, ideas and values. It is self-activity and continuous reconstruction of experience, a life to be lived. The ultimate goal of modern education is not the acquisition of some arbitrarily selected values. Modern education ultimately seeks to harmonise individual good with social good, by helping the individual to realise his personal potentialities to the fullest extent through social media and by inculcating within him social efficiency. With a harmoniously developed socialised personality, he will, then, take active part in social life. With this ultimate end in view modern education formulates certain specific proximate objectives which would collectively lead to the ultimate goal. The objectives have been variously defined. The Commission on the Re-organisation of Secondary Education (U.S.A.) has formulated seven cardinal principles, as we have noted before, which include health, command of fundamental processes, wothy home-membership, citizenship, vocation, worthy use of leisure and ethical character.

When we consider modern educational practices, we find that these are all influenced by phychology. The psychological tendency is clearly marked in every phase of educational organisation and instruction. The selection of subject-matter, the adaptation of means and methods to individual differences, educational and vocational guidance according to the psychological nature of the child, the quasi-mathematical tendency exhibited in the scientific measurement of his general intelligence, special abilities and aptitudes and other mental traits by means of standardised tests and scales, the framing of the time-table, the presentation and guidance of educative experiences,—all point to the fact that modern education has been completely psychologised. This psychological tendency in education clearly reflects naturalistic philosophy.

At the same time the social aspect of education is not

neglected in modern education. Changes in modern life, the rapidly growing complexities in social adjustments, the social needs and obligations of the pupil, the demands of the society to its future members, the diversified needs of the community, the problems of securing social solidarity and conformity and of maintaining a constant supply of efficient man-power,— all are taken into consideration in the planning of modern education. New education deliberately seeks to socialise the individual pupil by fostering social consciousness and social bonds within and by helping him to understand the structure and functions of the society and to acquire social efficiency. Thus modern education seeks to harmonise the psychological tendency with the sociological tendency. In all progressive countries real steps are being taken to bridge the gulf between life and education, between the school and the community, between knowing and doing, between theory and practice.

The general pattern of school organisation also indicates the same harmony between individual good and social good. An ideal modern school is conceived to be a simplified, purified, vitalised, better-balanced and ideally democratic society, where through participation in co-operative activities and vital social experiences the child will develop into a socialised individual. It is no longer a 'knowledge-shop' or s prison house for the learners. It is rather a social habitat. an experience-giving institution, providing fullest opportunity for self-expression and social living to the child. To-day a modern school maintains intimate relationship with the vital currents of real life outside. In this spcially designed social environment of the school, the teacher occupies a two-fold position, one as a vital part of the school environment and another as a manipulator of that environment. He is no longer an autocrat, an object of terror to the pupil, but a benevolent super-intendent, a sympathetic 'friend, philosopher and guide'.

The curriculum is no longer regarded as a mere collection of bookish and theoretical studies. It now signifies the totality of experience on the part of the learner, both in and out of the school. It is not purely academic and abstract, but well vitalised and humanised. The traditional curriculum is being replaced

by activity-curriculum or experience-curriculum. It consists
of two parts, the core and the periphery. The core provides
common subjects for all and the periphery provides diversified
courses to meet individual demands, to accord with individual
differences in abilities and aptitudes. Methods of instruction
are no longer memory work and passive adaptation. These are
now dynamic, demanding active participation and self-activity
from the learner. The play-way, the project method, the
workshop techniques and such other psychological and social
methods are adopted in modern education. Discipline in school
is no longer negative in character ; it is not rigid order
maintained by rules and regulations. It is a mental attitude
developed from within,—a willing submission to law and order
gained through participation in creative socialised activities.

On the administrative side some notable features can be
easily marked. Increasing state participation in education.
decentralisation of administrative set up, provision of free and
compulsory education for all upto a certain stage, improvement
of the teaching personnel by raising the professional and social
status and by better recruitment and teacher education, social
and sdult education, scientific evaluation of educational achieve-
ments, educational and vocational guidance programmes are
some of the noteworthy trends in modern educational
administration.

In conclusion we like to state that the outstanding
characteristic of modern education is *eclecticism*. The naturalistic
tendency, the psychological, tendency, the sociological tendency,
the scientific tendency, all have blended here. Philosophically
too, modern education is eclectic. It is idealistic in its ideology,
pragmatistic in organisation, and naturalistic in its methods.
There is a harmony between the individual and the society,
between the school and the community, between cultural
education and vocational preparation, between material ends
and spiritual values. Thus modern education is essentially
eclectic in character. After this summarised discussion of the
notable features of modern education, we shall now study its
principal factors in greater details. The first factor in this
discussion will be the child.

B

Child-centric and Life-centric Education

[**Problems** : *(a)* *What was the general character of education in the past ? What was the child's position in the educational sphere ?*

(b) *When and how was the child-centric education introduced ?*

(c) *What is child-centric and life-centric education ? What is its significance ? What are the chief characteristics of such education ?*

Retrospect : Traditional Education and The Child

"Old order changeth yielding place to new." A great truth has been revealed in this poetical expression. Many of the customs that prevailed in the past, systems that acquired universal recognition, ideas and ideals that dominated human conduct are now gone. Along the march of time, new ideas, and practices have come into being and replaced the old. The predominant feature of life is change, which is also most clearly marked in the sphere of education. (Modern education is called child-centred and life-centred. To understand its nature and significance, it is necessary to study its historical origin and development.)

As we have already considered, there are four factors of education, the child, the teacher, the curriculum and the school. (Prior to the 18th century, the child was the most neglected factor in the field of education.) The educational system was conceived and organised from the view-point of the adults. (Adult behaviour was demanded of the child who was regarded as an adult in miniature form.) As he could not always satisfy that demand, he was considered to be an epitome of vice, endowed with an overdoze of 'original sin.' (The function of education was to control rigidly or to repress rigorously the free activities of this originally bad individual by means of endless variety of restrictions and prohibitions.) (The school was a prison house to him, carbing his native impulses and forcing him to swallow impersonal and adult ideas, presented through books.)

The logically systematized bookish knowledge was, to him, purely academic and abstract, far removed from his present life-interests. Without feeling any inner urge, he tried to store up this knowledge by mechanical exercise and memory work. He succeeded, to some extent, in acquiring this bookish and purely verbal knowledge which he could never put to use. (No harmony was ever created between his life and education.) That the child possesses an individuality, freedom of will, active innate tendencies and immense possibilities and that he also lives a complete and intensely active life of his own, were never taken into consideration.

(In the traditional system of education either the teacher or the subject-matter dominated.) Suppressing completely the child's liberty and natural life-urges, the teacher with the rod compelled him to obey his instructions and commands without any question or murmur. (The teacher was the active speaker, the pupil was the passive listener.) The red-eyed master was the ruler, the timid and obedient child was the ruled. They were bound by artificial bonds, and never by wholesome human relationship. The teacher was always awe-inspiring, the pupil was always living in terror. An artificial order was maintained by externally enforced rules and regulations and discipline was conspicuous by its absence in such a lifeless atmosphere. Sometimes the heart of the helpless child ached for freedom from this artificial bondage. But he had to turn to his books for fear of punishment. (No body paid attention to individual differences. All were cast in the same groove.) Under the pressure of such an unpsychological, unrealistic, tyrannical, teacher-centric education, the child's genial currents of the soul were checked and repressed his life-force was wasted, and his infinite possibilities were nipped in the bud.

Retrospect : Origin and Development of Child-centric Education

(It was Rousseau, the most outstanding historical figure in the early 18th century, who first revolted against this lifeless artificial system of education that tortured the helpless child. He declared that the child should be allowed to remain a child, before he would develop into a man.) According to him, (the

child is endowed with instinctive and emotional impulses inclinations and desires. will and temperament, which constitute his nature.) This nature develops freely and naturally through personal life-experience in an atmosphere, completely freed from artificial formalities of the human society. (Education is not an accretion from outside, it is a natural process.) Sefl-development from within in terms of one's own nature through spontaneous self-expression and self-activity, through complete living in a natural setting, is to be regarded as real education. ("Back to Nature"—this was the chief teaching of Rousseau. Out of the naturalistic philosophy of education. the *paido-centric* or *child-centric* education was born.) If education is regarded as the child's complete living and natural self-development, then his nature should be the principal object of consideration in education, the central factor in the educative process. Pestalozzi, his ardent follower, advanced a step further towards the practical application of the child-centric education. He(wanted to psychologise education. The child's mind must be known if education was to be adapted to his nature and its growth.) Through his untiring efforts, the concept of the child's many-sided harmonious development, the need for sense-training through object-lessons, the principle of harmonising expression with impression, knowledge with power, the idea of the child's freedom in the school, the teacher's love and sympathy for the child, secured gradual recognition in the field of education. The psychological tendency penetrated into the realm of educational practices more thoroughly through the efforts of Herbart and Froebel and this resulted in the real advent of the full-fledged child-centric education.

Although child-centric education owes it origin and earlier development to the great educators, just mentioned, it has stood on firm grounds only in the present century. In this century psychology has attained remarkable progress. After much investigation end experiments it has discovered multitude of facts, laws and principles relating to the nature and development of the child. Psychology is being applied to education extensively. This has greatly affected the attitude and educational thoughts of the modern educators. In the field of educational practice

too, epoch-making changes have taken place due to this new outlook. (The progress of the science of psychology and its application to education are mainly responsible for the enduring establishment of child-centric education on sound footing. We have already referred to some of the modern experiments in educational practice such as the Dalton Plan, the Montessori Method, the Gary System, the Project Method, the Winnetka Technique, the Batavia System, the Decroly Method and in our country, the Sevagram Method.) These may differ from one another in the details of organisation and method, but they are all paido-centric. (In all the modern schemes of education, the child is the dominant factor to which the educational means and methods are adapted.)

Nature of Child-centric and Life-centric Education

The underlying assumption of the child-centric education is that the child is a living being, a developing individual, endowed with abundant vitality and immense possibilities. (Education is nothing but a natural process of their self-expression and development. So the child is the most important factor in education.) All the organisational and procedural aspects of education must be harmoniously adapted to the needs, abilities and aptitudes of the child, so that his individuality may be most completely developed in terms of his own nature. This is what we call child-centric education. Now, in the earlier stages of the development of child-centric education, all stress was laid on the child in isolation from the psycho-social environment. Rousseau revolted against the conventions and artificialities of the human society and took his Emile to the heart of Nature, far away from the busy haunts of man. Pestalozzi regarded education as the natural process of unfolding and devolpment of the latent powers, not to be interfered with by any external influence. Froebel considered it to be a process of spontaneous self-development through self-activity of the child who was like a flower-plant, while the teacher would be a gardener. The stress was always on the hereditary nature of the child and never on the environmental influences.

But with the march of time, things have changed. (Now it

has been recognised that there is an essential unity between the child and his social environment.) The privative growth of his powers apart from the social context is quite meaningless. With his active tendencies he enters into relationship with his physical and social surroundings. His life-experience signifies this active participation in the happenings around him. (Through social interaction and inter-stimulation, through a complete living of an associative life in a social setting, the child develops his personality. His growth is vitally influenced by social life.) So the totality of his life-experiences should constitute the basis of his educational growth. In other words, educational aims, means and methods must be adapted to the compteté, natural and free living of the child in his social world. In reality, there is no essential difference between child-centric and life-centric education. In the child-centric educational scheme where the child is the central factor, it is his complete living, his manifold life-interest that is the main concern of the educator. Similarly, in the life-centred system of education, it is not the life of the adult, but of the child, that becomes the central object of the educator's interest. So the distinction is only conventional and not material. In essence, both are identical.

Significance and Characteristics of Child-centric and Life-centric Education

The significance of child-centric and life-centric education can be discussed from various points of view. Let us first consider it from the philosophical standpoint. From the view point of spiritual idealism, it may be said that the child's soul is only a part of the Divine Soul, the Absolute. The child's perfection already lies dormant within him. This dormant soul, the enfolded perfection within, finds varied self-expression and attains self-fulfilment through the child's joyful, free and spontaneous play and self-activity. The fruition of life lies in free self-development, self-realisation and self-fulfilment. Education must help the child in these tasks by utilising his natural and active interests, his free and spontaneous activity and experience. In other words, education must be child-centric and life-centric in all respects.

From the standpoint of biological naturalism, we can say, the child is a centre of energy and his nature is full of infinite possibilities. In a congenial environment, these find natural expression and begin to develop in accordance with the laws of nature. In course of time the child realises the highest good in life through the fullest possible development of his native endowments and personality. Education is the natural process of his spontaneous self-development. Educational efforts must be based upon, and follow the natural course of development of the tendencies, interests and activities through which the child's *will-to-live* finds free expression. Any artificial restriction or interference is bound to check or distort his natural growth, and he will never be able to attain the desired goal. So, education must be out and out child-centric and life-centric.

The pragmatists too, regard the child as the most important factor in education. According to them, no judgement or ideal is eternal. The truth or value which has been proved to be fruitful in actual practice is the only acceptable reality. This view is also applicable to education. There should not be any pre-determined fixed goal or any system of *a-priori* principles in the field of education. Traditional customs, the rigid system of education conceived from the adult point of view, abstract verbal knowledge conserved in books, should not be imposed upon the child. Education must be based upon his active interests and concrete life-experiences. Education is nothing but the never-ending process of the child's growth through living a life, complete in itself and appropriate to the successive stages of his self-development. His needs, interests and powers are naturally modified, sublimated and integrated through self-activity and experience. As his life-experiences take place in a social setting, his development proceeds along the desired direction under the indirect but vital influence of social living. Gradually his personal powers are cultivated, social efficiencies are acquired and he develops into a useful social being. So, the active native tendencies, creative self-activity and the first-hand life-experiences of the child should constitute the foundations of his education. Evidently, education must be child-centric and life-centric.

The significance of this newly conceived education can also be discussed from the standpoint of the ultimate goal of education. Harmony between individual good and social good has been accepted by us as the ultimate educational aim. An individual can attain his own good in life only by free and full realisation of his personal potentialities, by the harmonious development of individuality in terms of his own nature and by the formation of a wholesome character which is, of course, as truly social as it is self-regarding. This can only be achieved by organising child-centric education in which the child will develop through free, self-expressive, creative activity and concrete life-experiences.

Social good depends upon the socialisation of the individual members of the society. The child may be forced to adapt himself to the accepted patterns of social living, to the social heritage and social morality. But this kind of adaptation is passive and blind. The child is full of vitality and active tendencies. To neglect his native tendencies and abilities is to arrest his growth and an individual with a stunted growth is never an asset to the society. Moreover, transmission of social heredity cannot be done physically. The social fabric itself is the embodiment of the impulses and aspirations of man. A church, a school, any other institution, and even the constitution are real and objective. But the essence of all these consists of the social and moral facts, ideals and aspirations, which they stand for and which live in the consciousness of their members. This is the spiritual texture of the social fabric. The social organism lives, and lives within the experience of the individuals. So real socialisation signifies that social consciousness must be developed and social bonds must be formed within the child through his active life-experiences. Even with regard to the cultural heritage, he must reconstruct and assimilate it in the light of his own experiences. The adaptation to, and appropriation of, social heredity must be conscious and purposive. Thus socialisation of the individual, intending to bring social good, depends upon the conscious self-efforts and social experiences of the child. Morality too, is the outcome of experience. By external laws we may check the activities of

a bad man more or less successfully. But there will be no change in his mental disposition. The child inherits diverse tendencies and propensities. Redirection, sublimation and organisation of these, through the personal experiences of the child, lead to the formation of sentiments, loyalties and morals. Thus morality also depends upon subjective creation and conscious adoption. Hence, to be effective in bringing social good through the socialisation of the child, education must adapt itself to his abilities and life-interests. In other words, the child and his ever-expanding life should be the centre of all educational efforts.

From the above discussion, certain characteristics of child-centric and life-centric education stand out very clearly. In the first place, the individuality of the pupil has been duly recognised in this scheme of education. Attempts are being made to measure the child's innate endowments by means of various psychological tests and scales. Here the educational system is based upon the child's natural interests and abilities, and educative activities are conducted along the course of their natural development. (The aim of this new education is the full-fledged development of individuality in and through society.)

Secondly, the curriculum of this type of education is no longer purely bookish, abstract and academic. The child's spontaneous self-expressive activities and varied life-experiences have become the kernel of the content of education. To ensure all round development of the innate possibilities, the curriculum has become broad-based and diversified. Thirdly, methods of child-centric education are not logical, but psychological. The child is no longer a passive listener in the classroom, but an active participant in the learning activity. A modern method aims at creating interests in his mind, at motivating him and stimulating his self-efforts. He likes to express himself through activities. Play is his joyful, spontaneous self-activity. So the play-way is the general method of the child-centric education. Fourthly, the spirit of freedom is the most out-standing characteristic of this new pattern of education. The implication of child-centric education is to allow the child to develop freely. Too many restrictions and prohibitions obstruct the natural

currents of his growth and he never attains the desired goal of fullest possible self-development. So he should be given freedom in every phase of educational growth. In the field of curriculum his free activities should be the chief stuff. The method must not be limited to the acquisition of bookish information through memory work or listening to the teacher's talks. (Let the child learn actively according to the laws of his own nature without any imposition from outside.) Through free and spontaneous exercise of his perceptual and motor abilities, intelligence and other mental gifts, he will learn joyfully whatever he is to learn from the world of his experience. Discipline in the child-centric scheme of education is not the rigid order, strictly maintained by the enforcement of external rules. It is conceived to be a mental attitude, an inner consciousness of the value of law and order in life and this can be developed within the child through the sublimation of his primordial impulses and through his active participation in varied types of creative and co-operative activities. (This free and inner discipline is just the same as self-control. The activity-based self-discipline can only be attained in an atmosphere of freedom.) Fifthly, the relation between the teacher and the taught has improved to a very great extent in the child-centric education. The teacher is no longer a strict disciplinarian and a hard task-master. He is the child's parent-substitute, his friend, philosopher and guide. The child learns by self-efforts and the teacher helps him when he asks for it. But this does not mean that the teacher's responsibility has decreased in any way. It is the teacher who creates and manipulates the educational environment, organises and presents the learning situations before the child, stimulates his interests and self-activity and indirectly guides his learning as a sympathetic well-wisher and a benevolent guardian. Lastly, we should mention, as a major characteristic of the child-centric education, the changed character of the school. A modern school is neither a knowledge-shop nor a factory for producing scholars. It is not the four-walled prison house to the learner. The school is as natural a place to live in and work as the home is. It is the child's social habitat, the stage for the performance of the real drama of his life, a pleasant house.

In our discussion of the child-centric education, we have introduced the term 'play-way' as the general method of the child's education. We have also emphasised the importance of his self-activity. Since the play-way and the activity principle are fundamental to child-centric and life-centric education, these require fuller discussion, to which we shall now pay our attention.

C

Play and Play-way in Education

[**Problems :** *(a)*   *What is play ? Is it merely a physical action ?*

(b)   *What are the theories of play ?   Can these be reconciled ?*

(c)   *What is the significance of play ?   How can we distinguish it from work ?*

(d)   *What is play-way in education ?   What is its significance ?   How can it be utilised in education ?*]

Physiological Theory of Play

Man, as the highest form of creation in the animal kingdom, is endowed with infinite possibilities, varied tendencies and abilities. Play is one of the universal general tendencies in man, a broad feature of human mind. Various theories of play have been propounded by different thinkers and psychologists to explain its nature. *The Surplus Energy Theory* was first proposed by Schiller and later defended and elaborated by Herbert Spencer. According to this theory, an individual in his infancy possesses more physical energy than is needed by him for his life-activities. In real life the human baby is not allowed to do things freely. He is always under strict supervision. So, the amount of physical energy possessed by him to sustain his life-activities is not fully spent. The extra physical energy finds outlet through play. The child is likened to a locomotive engine with more energy than is needed and

is, therefore, compelled to "let them off" through the safety-valve of play. Influenced by this theory of play of Herbert Spencer, Horne regards it as a physical behaviour and discusses it under the physiological basis of education.

We admit that play is very important from the standpoint of physical development. Through play an individual exercises. his bodily organs and gains control over them. This physical exercise helps body metabolism, repairs lost energy and contributes to his nutrition. Through play the human body becomes active, agile and fit for undertaking heavy mental strain. Physical fitness is a requisite for proper mental development. So play plays an important role in the development of man.

But this view emphasising only the physiological aspect of play is highly mechanical. The Surplus-Energy Theory as such cannot be accepted. In the case of an engine the surplus energy, when expressed or otherwise utilised, cannot improve the machine itself. But a child actually develops both physically and mentally through play. Again, we often find a weary child "who forgets his aching legs when the monotonous work is turned into a game of hide-and-seek, or a tired man who returns to the work refreshed from a game of billiard or golf". This theory cannot explain why the fatigued child plays or why the play of different animals differs. Modern psychologists do not accept the purely physical explanation of play. It is far more significant than mere physiological fitness or physical growth So, to understand the nature of play we must turn to more vital theories.

Vital Theories of Play

The Recreation Theory, advocated by Lazarus, a German thinker, holds that play is meant for recuperation of lost energy and recreation of damped spirit. When mental and physical energy is exhausted, the organism turns to play to regain his lost power and spirit. Recreation in the sense of change of occupation is the antidote to fatigue and so play is necessary to provide recreation. This theory is partially true, but it cannot explain infinite variety of play which are often carried

on for their own sake, not for recuperation. "Play is", as Sandiford puts it, "most vigorous when the subject is least in need of recreation".

The Anticipatory or *Practice Theory* was first suggested by Malebranche and developed by Karl Groos. Groos first notes that play is confined to higher animals. He, further, notes that the form of play anticipates the serious activities of adult life. A kitten hunts a ball of wool as it will later hunt a mouse. The boy playing at soldier and the girl nursing a doll are instances of playful activities which anticipate the serious business of adult life. A playful infancy secures to the higher animals an efficient equipment for the battle of life. Since the child's future is very largely uncertain and undetermined, Nature prompts him to experiment, in his play, with an endless variety of possible lives. Often the children, in their play, assume various roles and enact them with close fidelity to real life, becoming engine-drivers, milkmen, tram-conductors, postmen, teachers as their fancy takes them. On biological principles this *make-believe* play may be explained as an unconscious preparation for future, as an experimenting with life. Thus, play is Nature's mode of education and we remain young so long as it is necessary for us to play and to develop through it. This is the biological significance of play.

The Recapitulation Theory of Stanley Hall states that play is really the recapitulation of the activities of our remote ancestors. Every child recapitulates through the stages of his growth the different stages of the racial history. The various games he plays are simply revivals of the various stages of human history. Thus, a boy of nine, deeply absorbed in imaginary hunting and bloodshed, is merely recapitulating the Pigmoid or Bushman stage which the human race has long left behind. Hide-and-seek, chasing, stone-throwing, fascination of caves, all remind us of our racial youth. Hall thinks that Groos's theory is "partial, superficial, and perverse", since it ignores the past where lie the keys to all play activities. True play, according to Hall, "exercises many atavistic and rudimentary functions, a number of which will abort before maturity, but which live themselves out in play like the

tadpole's tail that must be both developed and used as a stimulus to the growth of legs which will otherwise never mature." Why is it necessary that the child should recapitulate some discarded activities of the remote past ? Hall tells us that they are often *cathartic* in their operation. It is not possible to discard altogether the primitive tendencies to cruelty and vice. Play is the mode of giving sublimated expressions to them. This theory too, is not comprehensive, as it cannot explain why play activities differ among children of different countries. It over-emphasises the role of heredity, neglects environmental influences and the child's freedom of will and makes him a slave to his primitive impulses.

Ross lays special stress on the cathartic aspect of play and develops *The Cathartic Theory*. According to this theory, play provides an outlet for the repressed instincts and emotions, for the unfulfilled desires and pent-up feelings which cannot find direct and sufficient self-expression in the existing civilised conditions of social living. Repression is bad for mental health ; play restores mental balance by purging out repressed impulses. As a racial habit we inherit the tendency to fight. But in our civilised life this tendency finds insufficient expression. But fight we must, so we fight in play. This is true of all the primitive infantile modes of behaviour. In the usual surroundings the child does not get opportunity for fullest self-expression. The world is too much for his limited powers and he cannot dominate it as he wills. So he turns to 'make-believe' play. Here sometimes he creates an *alter-ego* and imaginary companions. The imaginary companion is the child himself, and "on him are fastened the child's own unfulfilled desires". "This projection of himself into an imaginary being must be a powerful factor in the child's becoming conscious of himself as an agent who thinks. feels, and acts." Freud too, holds that the child satisfies his repressed impulses and desires through play.

Mention should also be made of McDougall's *Rivalry Theory*. According to this view, we express our propensity of rivalry and competition through play. It is needless to point out that this theory cannot explain all forms of play and as such it is only

partial and included in the Cathartic theory. Another important interpretation is furnished by Dewey in his *Theory of Life Activity*. Self-activity is the very breath of life. The child's self-activity, his life urge, finds expression in play. Play is his activity, play is his life. Froebel also regards spontaneous self-activity and play of the child as synonymous.

In our opinion these various theories of play are complementary rather than contradictory. The theory of surplus energy may be reconciled with the cathartic theory if we accept energy in the sense of psychical energy connected with the expression of life urges, the instincts, emotions and drives of the child. Again, the instincts and emotions purged in play are what we inherit from our ancestors as racial endowments. Thus the recapitulation theory is reconciled with the cathartic theory. Reminiscent play purges the instincts in a profitable way. It is not even difficult to reconcile Hall's views with Groos's. The forms of play may often be repetitions of some of the past stages in the racial history, but they have a definite future reference and are of "direct value for the adult life." "The past provides the materials, but the practice is for the future. The racial habits of instincts find expression in play and while being sublimated they prepare us for a civilised form of future life and help to keep us civilised when we are grown up."

Work and Play

The nature of play will be clear to us, if we consider the relation between work and play. Ordinarily play is distinguished from work. From the objective point of view, it may be said that when we do something with the explicit purpose of obtaining some practical result from it, with a desire to attain some goal outside the activity itself, then this act is called work. But when we act for the sake of the activity itself without any conscious motive of material gain, i e. when the act is an end in itself, then it is called play. We play for the sake of play. The essence of play is spontaneity and freedom. Gullick states, "Play is what we do, when we are free to do what we will." Joy of play is the supreme end of play. But the distinction between play and work from objective consideration alone is not tenable.

This distinction must be based on the subjective attitude of the doer towards the activity. If we can work spontaneously and joyfully without any restriction or imposition from outside, then even the purposeful activity becomes a play to us. On the otherhand, curtailment of freedom of will, and external restrictions and impositions may transform a play-activity into drudgery. "An agent", as Nunn says, "thinks of his activity as play if he can take it up or lay it down at choice, or vary at will the conditions of its exercise ; he thinks of it as work if it is imposed on him by unavoidable necessity or if he is held to it by a sense of duty or vocation."

Characteristics, Definition and Significance of Play

From the discussion above we can very easily deduce several characteristics of play. In the first place, play is an innate, universal and general tendency in man. Since it is innate, it is a spontaneous behaviour springing from within and it does not require any specific external object of a particular class for its stimulation. Beeause of this spontaneity, play finds expression freely. Secondly, this free and spontaneous behaviour is essentially creative, although the tendency of imitation and the repetition tendency are somewhat marked in play. The child's creative tendencies and constructive abilities find expression in play ; his fantastic imagination and day-dreams are generally developed into pragmatic and creative imagination through play. Play draws the child's primary and spontaneous attention at once and he becomes absorbed in it. Thirdly, play indirectly directs and disciplines the child's behaviour. He himself creates and imposes upon himself various rules and forms, by which he is to regulate his playful activities ; so it develops within him the sense of positive and internal discipline. Fourthly, play is an end in itself. The child does not play for any external gain. He is fully absorbed in the joy of playing. Even then, play is neither fruitless, nor purposeless. It removes fatigue and vitalises the child with new energy and it is the only natural way of his self-expression. Fifthly, it is through play that the child's body and mind develop freely and harmoniously and varied qualities and efficiencies are acquired. Play sublimates

and purifies the instinctive and emotional impulses and helps the preservation of mental health. Lastly, we should emphasise that joy is the soul of play. We are now in a position to define play. *Play is a joyful, spontaneous and creative self-activity in which the individual finds his fullest self-expression.*

It is evident now that play is not a frivolous and unnecessary activity. In play the child gradually enters into possession of his own body and raises his command over it to the highest possible power. He discovers and exercises in play his intellectual gifts and powers and in his make-believe play he often finds out interests that are to fill the central place in his adult life. In the organised games of the later stages he often fiinds and forms his moral and social self. In the early stage the child is full of energy, both physical and mental. The instincts and emotions in their crude and primitive forms clamour for immediate satisfaction. These primitive tendencies, the exuberance of imagination. tendencies to explore, to manipulate and build, in short, the full vitality of the child, all urge him to play. Play is the very spirit of childhood. If some work is imposed upon him from outside, it will become a drudgery to him. But if the work is conducted in the spirit of play, the child will turn to it spontaneously and exert himself to the best of his ability. Thus play is highly significant in the child's life.

Play-way in Education

The significance of play in the growth and development of the child has been fully realised by modern educators. Formerly, we were advised thus : Work while you work and play while you play. But in modern pedagogy this precept has been changed. "Play while you work and work while you play"— this has become the current expression now. That is to say, the spirit of play should permeate the serious works and the educational activities of the child and his play activities should be so conducted that he may derive from them some positive benefits and achieve some goals. This is the basis of the *play-way* in education. The *play-way* introduced in, and applied to, education by Caldwell Cook, has become a stock word in modern pedagogy.

Since the spirit of childhood is just the spirit of play, it will be foolish if we cannot utilise the child's play tendency in his education. *The play-way* sums up the modern spirit in education. To say that modern education is child-centric and life-centric is another way of saying that the play-way is the only way to educate the child. The play-way is, of course, not a formalised method of instruction. It is the general name for all the psychological methods of modern education in which the play-spirit, the spirit of free, spontaneous and joyful self-activity, predominates. Self-expression and learning through joyful and creative work in an atmosphere of freedom, active participation in learning activities due to inner urges, and self-sustained efforts are the principal characteristics of the play-way. On the basis of the play-way principle, attempts are being made to organise the school as the children's Republic, "in which work is play and play is life : Three in one and one in three."

As we have already stated, it was Caldwell Cook who was the pioneer in defining and giving concrete shape to the play-way in education. The chief form of his method was dramatisation and acting. In Perse school he applied the play-way method and demonstrated how through this technique the little children could attain practical success in verse-making, acting, story-writing, conducting debates and the like, how different subjects could be successfully taught through this method. Although other educators have not adopted his forms, all their experiments in the field of modern child-centric and life-centric education clearly exhibit the fundamental spirit of the play-way. Modern ideas of free discipline and self-government express the very essence of play. Children are allowed to experiment with life and to explore its possibilities, while their social tendencies are sublimated into behaviour-patterns of high social value. The play-way in education attempts to break down in school the distinction between play and work and to import in the fields of learning the joyful spirit of play. In the Kindergarten, the child learns and develops while playing with 'gifts' and 'occupations'. In a Montessori school, the child, in playing with the 'didactic apparatus , bursts joyfully into the

arts of reading, writing and counting. The 'heuristic method' puts the pupil in the position of the discoverer who, instigated by the curiosity to unravel the mysteries of the unknown, discovers and realises truth through exploration, experimentation and free thinking. The underlying idea of the school-journey movement (e g. Wandervogel in Germany), of the Dalton Plan, of the Decroly Method and the Project Method, is just this spirit of play.

There is no limit to the application of the play-way in learning, if we take a broad view of it. In the study of mathematics, for example, children may find drudgery in working out problems of stocks and shares. Let the teacher actually bring share-certificates and dramatise the act of buying and selling shares. The attitude of the children will, at once, be changed Thus, language lessons may be taught through various types of specially designed games and play-situations, history may be taught through dramatisation and acting, and geography through drawing, clay-modelling and exploration.

The aim of education is the development of individuality. This takes place through creative activity. Freedom is the first condition of development. Since play is the typical form of creative and free activity of the child, it is an effective means of his growth and development. Again, the aim of organising the school as a society is to socialise the pupils. This socialisation takes place through social activities. Free participation in these group activities necessitates the presence of the play-spirit in them. Thus the play-way has a very important place in modern educational theory and practice. Since the play-way in education signifies an attempt to adapt education to the nature of the child, very clearly it reflects naturalistic philosophy.

D

Activity Principle

[**Problems** : (a) *What is wrong with the current system of education ? Is it really necessary to introduce a new principle ?*

(b) *What is the activity principle? How is it related to the Play-way?*

(c) *What is activity curriculum? What are activity methods?*

(d) *What is the psychological, pedagogical and sociological significance of the activity principle?*]

Need for a New Approach

The current pattern of education in our country is nothing better than a process of gradually filling up the child's mind with bits of knowledge of different subjects presented through logically developed text-books. The present curriculum is only a collection of theoretical and abstract studies, linguistic and literary in character. The method of learning is one of recitation and memorisation and of passive reception. The result is disastrous on the all round development of the individual and on the society. The child acquires bits of information which he cannot put to use. As knowledge does not grow out of his own interests, he lacks natural motivation from within towards educative activities. Rewards aud punishments, approval and disapproval of the adults are the only determinants ot his behaviour. Due to overemphasis on the amount of knowledge to be mastered within a given time and on the examination results, he takes recourse to *cramming*, As a result of this, his physical and mental traits are not fully and harmoniously developed. As materials for instruction are not selected from his concrete life-interests and experiences, gradually a gulf is created between his life and education. A modern school in our country has, in reality, become a 'knowledge shop', isolated from the vital currents of social life outside. In short, the present system of education has dismally failed to meet the demands of the individual as an individual or as a member of the society. So there is need of complete reconstruction of the whole system. The traditional outlook must be changed, new scientific principles should be formulated and on the basis of the changed outlook and sound principles, new education is to be re-oriented.

Activity Principle

We have noted that modern education is to be child-centrtc and life-centric. Education must be based upon the child's needs, abilities and interests and upon his concrete life-experiences. Education is the process of growth and progressive adjustment of the individual to the world in which he lives. This adjustment is not to be regarded as passive adaptation to the environment. The child is not a mechanical being. He has life-force within ; he possesses an autonomous self, freedom of will, an individuality. So his life-adjustments and self-development take place through his creative self-activity, concrete firsthand experiences and continuous reconstruction of experiences. When he first comes to school, he is avid for experiences of all sorts, he is spilling with activities of all kinds. At this early stage his life-interests are essentially concrete and human. He wants to enter into relationship with the happenings around him· He wants to work with real persons and real things. Joyful, spontaneous self-activity is his life, the central nucleus of his vitality. His physical and mental energy, creative imagination and constructive tendencies, desire to manipulate materials and to build, motive of relating himself to the realities of life in an intimate way,—all urge hlm to take active part in concrete productive activity. Since at this stage he likes to belong to a group, he is interested in co- operative activities, in sharing reponsibilities with others. Education must take into account this fundamental principle of self-activity through which alone the child finds his self-expression and develops. This is why men like Dewey, Kilpatrick, Mahatma Gandhi and others have advocated the activity principle. *By 'activity principle' we mean that education should be conducted through the medium of certain forms of concrete and productive activity in which the child will be actively occupied and from which he will derive useful knowledge skills, habits, social efficiency, attitudes and ideals.*

Activity Principle and Play-way

In discussing the nature and significance of play-way, we have observed that it is also based upon the joyful, spontaneous self-activity of the child. Should we, then, say that the activity

principle and play-way in education are identical ? When we consider the external forms of the two, we make some conventional distinctions between them. In the play-way, free and natural play-activity of the child is the starting point and it is utilised in his educational growth. Caldwell Cook's experiments, the Kindergarten system, the Montessori method are all instances of the formal play-way technique. Here the materials and learning activities are adapted to the natural and spontaneous play tendencies of the child. The form as well as the spirit of the educative experience is that of play. The child *plays* freely and learning is the by-product of his play activities. The starting point in the activity-centred or activity-based education is the concrete and real-activity in which the child is naturally interested. Here the form is that of a productive work, mostly of the type of group work, in which he is to manipulate concrete materials and produce something real and tangible. Here he *works* purposefully in the spirit of play. But this distinction is only formal and conventional. In spirit, both are identical. In the play-way the child works while he plays ; in the activity-centred education the child plays while he works. The play-way fully utilises the activity principle and the activity principle always manifests the spirit of play. Both recognise the importance of inner motivation and purposive elements in learning, the significance of the child's joyful, spontaneous self-activity as a means of self-expression and growth, and the integral relation between experience and education. So we can conclude that the play-way is one of the manifestations of the activity principle and the activity method is only a variant of the play-way.

Activity Curriculum and Activity Methods

We have formed some ideas about the nature of the activity principle. Let us now consider its concrete manifestation. In the field of practice the activity principle finds expression along two directions in the forms of *activity-curriculum* and *activity methods*. In the scheme of activity-curriculum, we have *activity-based* curriculum and *activity-centred* curriculum. In the former, the curriculum is presented through a number of concrete and productive activities in which the individual is actively engaged

and from which he acquires necessary knowledge and skills and
the qualities of head and heart. The different activities are
naturally correlated with one another. In the activity-centred
scheme, there is a central productive craft or occupation, to
which other activities and educative experiences are correlated.
The former is an example of correlation, the latter illustrates
the principle of concentration. In both the schemes, the selected
occupations and activities reproduce or run parallel to some
forms of productive work carried on in the wider social life. All
the activities must be productive and creative, concrete and real
and collectively these should provide a corporate and complete
life-environment for the child. These should be based upon his
concrete life-interests so that he will be naturally inclined to
participate in them whole-heartedly. The method of co-operative
work is all the more effective here. John Dewey is the pioneer
in the field of organising activity-based curriculum. In the
University Elementary School at Chicago he made his first
experiments on the activity-curriculum. Food, clothing and
shelter are the primary needs of life and various productive
activities are being performed in the society in connection with
the satisfaction of these needs. The curricular activities in the
school should be similar to these. So in Dewey's 'Laboratory
School' cooking, sewing and textile works, and shopwork with
wood and tools, corresponding to the major occupations of man,
constituted the activity-curriculum. The best example of the
activity-centred curriculum is found in the original Wardha
Scheme of education, as conceived by Mahatma Gandhi. Edu-
cation in this scheme is craft-centred. The central craft
must be rich in educational possibilities. It should possess
natural points of correlation with human activities and interests
and should extend in the whole content of the curriculum. The
object is not to produce a mechanical craftsman but to exploit for
educative purposes all the resources implicit in the craft. The
central craft in the Wardha Scheme may be spinning and
weaving, agriculture or any other major occupation of man.

The underlying idea of activity methods is that children
'learn by doing'. Of course, reading, writing, recitation of verbal
content, and memorising are also different forms of doing. But

'doing' in the activity method is used in a special sense. Performing activity which involves the manipulation of concrete materials in a natural setting and in which both head and hands are exercised is the essence of learning by doing according to the activity principle. Learning science by exploration and experimentation, geography through clay-modelling, map-building, actual investigation and other practical works in the laboratory, history through reconstruction of historical facts, improvisation, dramatic performances and visits to places of historical interests are all instances of activity methods. Modern experiments in educational practice such as the Decroly method, the Sevagram method, the Gary system, the Kindergarten method, the Motessori techniques and the like, exhibit, more or less, the application of the activity principle in the field of educational methods. But the most important activity method is possibly the project method, devised by Dr. Kilpatrick. Dr. Kilpatrick defines a project as "whole-hearted purposeful activity executed in a social environment." Dr. J. A. Stevenson defines it as "a problematic act carried to completion in its natural setting." In this method the learning activity is presented in the form of a major problem, which gives rise to many other correlated problems in the course of its solution. All the problematic acts in a project are of a practical character and these must be completed in real life-situations by the pupils through group enterprise. The project method has four phases, (i) purposing, (ii) planning, (iii) executing, and (iv) judging.

Varied Significance of the Activity Principle

(a) Psychological and Pedagogical :

We have discussed the nature of the activity-curriculum and activity methods. Let us now consider the significance of the activity principle from various angles. Psychologically, the principle is quite sound. In the traditional system the child is oppressed by the tyranny of purely theoretical and academic instruction. The child is not a mechanical being. He does not like to remain a passive listener for long within the four walls of the classroom. He is intensely active and the question of education is the question of taking hold of his activities, of

giving them proper direction. Concrete activities in the activity-based education are sure to stimulate the native interests and motives of the child. But to satisfy a motive or interest means to work it out and working it out means running up against obstacles, becoming acquainted with materials, exercising ingenuity, patience, persistence, alertness. So it necessarily involves discipline and supplies knowledge. But this knowledge is not verbal, but real. It is acquired through the activities and experiences of the child in relation to a productive work. So greater correctness and reality are given to knowledge. Knowledge thus becomes related to life and its various aspects become correlated with one another. The stress is always on the principles of co-operative activity, planning, accuracy, initiative and individual responsibility. The activity principle realises the essential unity of body and mind. Intellectual and practical elements of experience are well balanced. The purposive element is the guiding factor here. The psychological factor of individual differences is fully taken into consideration. The activity method is essentially a method of individualised instruction.

Knowledge that is power is not mere acquaintance with facts, but experience of facts in their relations with each other and with ourselves. Experiences recorded in books are impersonal and indirect. To make them our own, we are to reconstruct them in the light of our personal experiences. The underlying principle of an activity programme is to bring the child to direct and personal contact with the environment or to reconstruction of impersonal experience. Thus the school becomes an experience-giving institution. The educative activity in the programme is not work that educates primarily for a trade. Its end is in the growth that comes from the interplay of ideas and their embodiment in action. It maintains a balance between the intellectual and practical phases of educative experiences. It involves continual training of observation, of ingenuity, constructive imagination, of logical thought, and of the sense of reality acquired through first-hand contact with actualities. No number of object-lessons can be compared with acquaintance with the plants and animals of the garden and farm, acquired through

actual living among them and caring for them. Science and mathematics may discipline the reasoning powers, but this is insignificant, compared with the training of attention and of judgement that is acquired in having to do things with a real motive behind and a real outcome ahead. Since the activity principle is based, upon the needs, abilities and native tendencies of the developing child, it is quite sound both psychologically and pedagogically.

(b) Sociological

The psychological and pedagogical importance of the activity principle should not make us blind to its equally important social significance. If an activity-programme of education can be introduced as an integral part of the national system of education (as envisaged in ths scheme of Basic education), then all the children of the nation will participate in some practical productive werk. This will break down the barrier between the so-called *intelligentia* and the manual workers in the society in near future. An activity-based education cultivates the sense of dignity of labour and of human solidarity. Economically considered, it will increase the productive capacity of the workers who will be willing and able to stand on their own feet. Education based on the activity principle aims at giving the future citizens a sense of personal worth, dignity and efficiency and strengthens in them the desire for self-improvement and social service in a co-operative society. In short, it bridges the gulf between the school and the society, between education and life, by trying to link up education with the socio-political realities of life- So the activity principle is also sound sociologically.

(c) Philosopical

Activity-curriculum lays stress on human purpose and thus reflects humanistic philosophy, emphasising concreteness, adequacy, facts, action and power. Here education is conceived as a process of continuous growth through experience and its reconstruction. Here the child is the measure of all things educational. It supports activities with real things rather than verbal studies. The activity principle emphasises the importance of psycho-social environment in the child's growth. It proposes

to create a simplified, purified, better-balanced society in the school, reflecting the productive activities of man in the outer community. It aims at cultivating a dynamic adaptable mind which will be active, resourceful and enterprising in real life-situations, with power to create values in an unkown future. Clearly, the philosophy underlying the activity principle is pragmatism.

Limitations of the Activity Principle

The activity principle is, however, not without its limitations. It is, in the first place, very difficult to organise an integrated and comprehensive curriculum in terms of projects and productive activities. Even if it is possible for the primary stage, in the field of actual practice it is impossible to develop an activity programme, covering the totality of educative experiences needed for the higher stage. It can only be adopted as a supplementary function. Secondly, a man's life is limited by time and space. So, if the curriculum is limited to the individual's firsthand experiences. his knowledge will remain narrow and imperfect. Lastly, man is heir to the conserved cultural heritage of the race. For the continuity of the social-cultural life, transmission of this heritage through education is a social necessity. This cannot be done only through productive activities. In spite of these limitations, the educational possibilities of the activity principle are almost infinite. Education must create a unity between theory and practice, between the acquisition of knowledge and its application. This can only be achieved by utilising the activity principle as far as practicable in the field of educational practice. So far we have emphasised only the psychological nature of the child and its importance in education. Our next duty will be to discuss its sociological aspect.

Questions

1. What do you mean by an 'activity curriculum"? Explain in some details.   (B. T.: C U., 1948)

2. Why are craft and creative activities forming part of school curricula ? Indicate the educational value of knowledge correlated to natural activities of children.   (B. A., Edu., 1957)

3. State briefly the varied significance of the activity principle in education.

4. What are the different theories of play and how can you reconcile them ? Why is play as important as work specially with young children ? (B. T. C. U., 1952)

5. It is said that our school should be a place "in which work is play and play is life : Three in one and one in three."— Elucidate. (B. T., C. U., 1957)

6. Write an essay on 'Play-way in Education.'

(B. A., Edu., 1957)

7. Explain what is meant by saying that modern education is child-centred. (B. A., C. U., 1958)

8. Explain what is meant by 'child-centred' education and consider the place of the teacher in modern education. What is 'life-centred' education ? (B. A., Edu., 1958)

9. Discuss some of the modern trends in education. Can modern education be called 'eclectic' ?

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CHAPTER IV

The Sociological Bases of Education—Agencies of Education—Home, School and Society

A

The Sociological Bases of Education

[**Problems :** (a) *What are the fundamental sciences related to education ?*

(b) *What is the importance of studying its sociological bases ?*

(c) *What is the educational significance of the factors, contents and changes in our social life ?*]

In these days of conflict of ideas and values, education appears to be in a state of chaos and confusion. A thorough understanding of the nature of education and evolving a sound theory of education that will satisfy the needs of the day, are essential in modern times. Such a satisfying theory of education must, in the first place, be based upon a reasonably accurate and comprehensive understanding of the fundamental facts of the sciences and fields of learning, bearing directly upon the problems of education, specially as these relate to the nature and behaviour of the educand and to the social relationships in which he is to participate. This signifies that in order to save educational doctrines from becoming mere 'arm-chair theorising' increasing emphasis should be placed on the fundamental sciences related to it. These are biology, physiology, psychology and sociology. Biology, as a science of living organisms, can contribute much to the formulation of a theory of education, because education is concerned with the living child who is endowed with a biological heredity and certain biological factors which help him in his superior life-adjustments and educational growth. Since a child has a body as well as a mind, physiology and psychology, dealing respectively with the bodily functions

and mental behaviour, have many things te contribute to the theory of education. The contributions of psychology to education need not be elaborated. Modern education has been almost completely psychologised. But this is not enough. Sociology, as a science of society, has also many things to contribute to the theory and practice of education. Man is born into a social group with a biological heredity. The biological and psychological properties in man make his educational adjustments and growth possible and the social group, to which he belongs, makes his education a necessity. So long, all educational discussions have centred round his biological and psycho-physical equipments for learning. The time has come when we should also turn our attention to the problems and significance of the social life to which he belongs.

The dualistic thinkers regard the individual and the society as two separate entities, often in conflict with each other. But we like to assert that the two are inseparably related. Each depends upon the other for its very existence and well-being. Society is more than a mere assemblage of individuals. It involves inter-action and inter-relation between individuals and groups. In fact, society exists only in the articulate consciousness of human beings. It has come into being through the interplay of human interests of individual men and women. Social progress also depends upon the contributions of the individuals. On the otherhand, the individual depends upon the society for his existence and self-development. An individual is born with infinite possibilities. But only a fraction of these can find opportunity for self-expression and development. It is the society that acts as the selective agent and determines which of the possibilities will be allowed to develop. Again, society provides the media and determines the modes of self-expression and development. Moreover, the original tendencies and abilities of an individual are, in the beginning, vague and indefinite. Only through interaction with social situations these are modified, co-ordinated and shaped into definite patterns of behaviour. Thus his very growth is influenced by social direction. But the most important of all is the fact that society gives purpose and direction to

his life-activities. In other words, society is the very condition of his having any aim at all. So, we may conclude with Fichte that man becomes man only among men.

This integral relation between the individual and the society is educationally significant. Any sane educational system must aim at harmonising the individual good with the social good. It must help the individual to realise his personal potentialities to the fullest extent through well selected social environment and enable him to participate efficiently in the social life- Historically, education was informal and cosmic in the beginning. With the consolidation of social life in the primitive days, formal and conscious education in the form of domestic training came into existence. In the tribal days initiation ceremonies played an important part in imparting formal education. With the growth of the complexities of life several social needs were felt. These were : (i) the need of bringing social solidarity and conformity by inculcating in the younger generation common thoughts and ideals, (ii) the need of preparing them adequately for successful life-adjustments in the midst of ever-increasing complexities of group life, and (iii) the need of maintaining the continuity of social life by transmitting the social heritage from generation to generation. To satisfy these social needs, education was organised and institutionalised. Thus educational institutions are essentially social institutions, established and maintained by the society to serve some social needs. In fact, educational growth itself is a social process. It is, therefore, quite natural that education is influenced by the particular social pattern out of which it grows. Hence the need of understanding the sociological bases of education.

A study of the sociological basis of education necessitates a knowledge of the factors of human society. Of the many factors, population and location are very important. Without people there cannot be any society and the people require a location to develop a social life. Kind of population, density, mobility including migration and immigration, rate of growth, occupations and various other factors related to population,

greatly affect social life and education. Physical features, climate, available natural resources also affect social life and education. But mere population and location are not enough for developing a social life. Communication, signifying social inter-action and inter-stimulation among individuals, is fundamental to the formation and functioning of the social group. Communication may be verbal or non-verbal. Direct verbal communication is done through articulate language, facilitating social contacts, widening group influence and transmitting orally the social heritage. Indirect verbal communication is done through written language. Indirect social influences have become indefinitely extended through the invention of the printing press, the telephone, the radio, the cinema, telegraphs and television. Direct group contacts have also been enlarged by the use of steam-ships, railroads, motor cars and airways. All these means and agencies of communication greatly influence our social life and education. Human nature which is both social and self-regarding is another important factor of society.

Through the inter-action of these factors our social life has developed. To-day we are living in an organised society and are heirs to our social-cultural heritage. Bit by bit the social heritage has accumulated ; little by little the human race has made progress and racial experiences have been conserved and transmitted. Thus we now possess a rich social heritage with accepted moral codes, enabling us to lead a civilized life. What is the content of our social heritage ? Some of the idealists neglect the practical and material aspects of living and emphasize only the spiritual and cultural elements. Thus Horne states, "The elements in the spiritual environment are three in number. The reason for this number lies in the nature of the mind. The spiritual environment is the achievement of the mind of the race....The three elements... are intellectual, what is known ; the emotional, what is felt, and the volitional, what is willed. Truth, Beauty and Goodness, then, are the race's spiritual ideals and the adjustments of the child to these essential realities that the history of the race has disclosed, is the task of supreme moment that is set for education." Rusk holds that Horne's analysis is incomplete.

He maintains that the cultural environment consists of knowledge, art, morality and religion. The task of education is the enrichment of personality through participation in and appropriation and enhancement of these four-fold elements of human culture.

But modern thinkers are keenly alive to the problems of material living as well as the progress of human culture. So let us consider the modern view of social content. First, we have the diverse means and agencies of intercommunication. Secondly, we possess the techniques of industries which mean the processes in all branches of economic production, including the application of arts and sciences. Games, sports and quasi-ceremonial performances constitute the techniques of recreation and amusements. Wants and aspirations, beliefs, attitudes and ideals are the affective and conative aspects of social life. The folkways are the habituated or customary behaviour-patterns that lie mostly outside the radius of focal attention. The mores are the deeply rooted and habituated social practices. By any breach of these, the moral sensibilities of the society will be shocked. Arts and sciences, broadly classified into physical sciences, biological sciences, social sciences and humanities, constitute the intellectual content of our social heredity.

All these elements in the social heritage of man influence his growth and life profoundly. We should also mention various social institutions and organisation such as the family, the local community, the political state, the church, the school, the industries, the clubs and associations, the press, and other means of communication and the like. Complete living involves successful adjustments to all these spheres of social life. But this is not an easy task.

During recent years unprecedented changes have taken place in the world. Now the population has become largely urbanised, mobile and demotic. Natural resources and means of produc-tion have become monopolised in the hands of a few. Swift and easy communication and transportation have practically annihilated distances between peoples and nations. Activities which were once independent, have become associational. This

has become an era of wide differentiation of activities, intense specialisation of functions and thorough organisation of performances. Mass production by scientific methods, aided by gigantic machines, has snatched away hand-tools, employment and a living from many industrious workers. By the same means vast agregation of wealth has concentrated in the hands of a few, while the large number of population are cut off from an adequate supply of food, shelter and clothing. In short, innumerable problems at every sphere of life have cropped up. In the present set-up, extreme individualism is an anachronism. At the same time social adjustment has become extremely difficult.

The only hope of survival and prosperity in the newly created, intricate and ultra-artificial environment of modern civilisation lies in education. Considered from the sociological point of view, education should be regarded as the process of continuous behaviour-adjustments of the individual to the increasingly complex and rapidly changing social world. It should secure conditions for the fullest possible realisation of the individual's promise and potency and for giving effective social direction to the growth of his personality. It should help the individual to understand the structure and functions of his society. It must foster social consciousness and form social bonds within him. It should also help him to acquire social efficiency that would enable him to participate actively in the perpetuation, maintenance and progress of the society. More specifically, education must help him to acquire socially significant characteristics such as health, command of fundamental processes, worthy home-membership, citizenship qualities, vocational adjustment, recreational resources for the worthy use of leisure and ethical character with unshakeable faith in the democratic ideals of life. If this faith is to become an actuality and an utter collapse of civilisation is to be avoided, then popular education must become as scientific as the scientific world for which it is a preparation. An education which faces facts, realises responsibilities, and produces perfectly adaptable socialised individuals, eager to take active part in the democratic social life, is the only education sociologically sound.

If such a sociologically sound educational system is to be planned, then it is necessary to understand the different educative agencies of the society as they affect the educational growth of the child.

B

Agencies of Education

[**Problems** : (*a*) *Is not the school the only agency of education ?*

(*b*) *What are the chief non-school educational agencies of the society ? How do they affect the education of the child ?*

(*c*) *What should be the nature of the functions of the school in relation to them ?*]

Educational Agencies and the School

The average person thinks that the school is the only institution that represents education. To him, education is equivalent to mere schooling. But we have noted earlier that this is a very narrow concept of education. Education, in the wider sense, signifies the process of all round development of the child. This development takes place in the wider social environment through his life-experiences. His inherited nature and primary behaviour-patterns do not conform to the modes of well established social behaviour. For successful adjustments these are to be modified. Education is just this modification of the child's nature and behaviour for the sake of effective life-adjustments. Taken in this broad sense, education cannot be mere schooling. Even outside the school, the pupils' behaviour and growth are being modified by varied types of influences, exerted by other social agencies. G. S. Counts has well expressed the importance of other educational agencies. He says, "The

school is but one among many educational agencies and forces
of society...During the pre-school age his education is largely in
the hands of his parents ; during the period of school attendance,
the home, the playground, the theatre, the church, and the
community perpetually engage his attention ; and after his
school days are over, shop, factory, club, civic organisation,
and political party exercise increasing dominion over him...
Consequently, anyone who constructs a programme of education
on the assumption that the school is the only important
institution and that the highly specialised character of its
educational contribution need not be considered, is building on
the sands. Only as the school recognises the work of other
institutions can it perform its own functions effectively."
Education, from the sociological point of view, is the process
of socially directed growth of the individual's personality. To
quote T. H. Briggs, "Education...implies every phase of the
process by which society as a whole, or any of its agencies,
consciously seeks to develop socially significant abilities and
characteristics in its members." So, the problems of education
can only be solved by a realistic consideration of the nature of
influences of all the educative agencies of the society.

 ˙Broadly speaking, the total life-environment is the place for
the education of man. Every situation in life at every waking
moment exerts some educative influence, directly or indirectly,
on the individual. He learns something from each experience
in his surroundings. More specifically, we should say that the
primary and secondary social groups, various associations and
institutions, prevalent customs and traditions, accumulated
social-cultural heritage, mores and folkways,—all educate man
in a more or less degree. Of these, the most important educa-
tional agencies, worthy of special note, are the home, the church
or the religious institution, the local community and various
community organisations, the government, the press, the radio,
the cinema, and, of course, the school. At first we shall discuss
the educational significance of these agencies in a general way.
But a fuller treatment of the educational importance of the
home and the school is necessary, since these two exert the
greatest influence on the child's life and education.

Chief Social Agencies of Education :

The Home : Historically the home antedates all other institutional agencies of the society, related to the education of the child. When man first entered into the formal stage of education from the informal one, the home was the only educational institution and the parents were the only teachers. At that time it taught the child how to get along with others, to share the responsibilities of the family group, to know and obey the elemental rules of the family and of the larger community, in short, to become a valuable working member of the social group. It was here he first learnt group loyalties, the simple skills of communication, the elementary vocational techniques, essential to a livelihood.

To-day, we have developed a civilised social order and established different types of educational institutions, corresponding to the diversified needs of the society, yet the educational importance of the home environment and family life has not decreased in any way. Even to-day the child is born in a family. It is in this home that his perceptual abilities find primary expression and develop, rudiments of elementary knowledge about the surroundings are acquired, the indefinite early movements are modified in imitation of the conduct of the family members and shaped into definite patterns of human behaviour, vocal organs are disciplined into specific speech habits and the early language development takes place, and the instinctive and emotional impulses are primarily sublimated and purified. Through suggestion, sympathy and imitation, he assimilates the thoughts, feelings, and actions of his parents and relatives and these build up the foundations of his personality. Freud holds that the early attitude of the child towards the parents tremendously influences his subsequent emotional adjustments and integration of personality. Even after coming to school he continues to remain in intimate contact with the family and varied experiences at home influence his life and education. Modern modes of travel, a change from rural to urban life, the pull of modern economic life, commercial entertainments and such other serious changes in the modern world

are curtailing the older educational activities of the home. Nevertheless, the home still remains a vital force in the early education of the child.

The Religious Institution : From the standpoint of the historical importance, the religious institution or the church in the western culture stands next to the home. Although it appeared to rival the home at times in history, side by side, these two institutions for centuries complemented each other educationally and provided the direct education needed by the child. In the prehistoric age, the primitive men conceived of many gods and goddesses in their attempts to explain the natural phenomena and the mysteries of life. They thought that human life was vitally re'ated to the will of the deities. So the gods and goddesses must be propitiated and human life should be regulated according to the standards approved by them. For this purpose various rites and rituals, sacrificial procedures, incantations were devised and practised. At first the home was the centre of religious activities. But gradually the religious rites became highly intricate and difficult and the need for the experts was felt. In this way the *priest class* was created. The priests were the custodians of religion, the leaders of the tribe, the representatives and interpretors of the divine will, the formulators of the scriptures and the intermediaries between the gods and the people. The aim of life and education was to be habituated in the modes of living as sanctioned by religion. Naturally the religious institution dominated in all the spheres of life, including education. In ancient India religion was the very breath of Indian life and education was fully controlled by Brahmanic religion. Educational aims, organisation, means and methods were completely identified with religion. In the Buddhistic age, the monasteries were the chief centres of education. During the Muslim rule, too, education was in the hands of the religious preceptors and attached to mosques. In Europe, the church as the religious institution was organised, after christianity had become the religion of the Europeans. Prior to the Renaissance movement, the church was the supreme authority in the domain of education all

through the Middle Ages. Its influence did not abate much till the 19th century. Many religious organisations and orders became pioneers in spreading education among the masses. Even to-day almost everywhere on earth their educational activities are still going on. Mass education spread in our country in the past chiefly through *jatra, kirton, kathakata,* and other mass media of entertainment. Religious fairs and festivals, rites and rituals, prayers and worship, and other ceremonies have been indirectly educating man at all times.

To-day we are living in a secular state and religion does not directly control our life. Due to the progress of the materialistic sciences, a great commotion has been created in the realm of long cherished religious beliefs and conventional practices. The materialistic outlook is attracting man more towards practical success in a material world than towards eternal bliss in heaven. Reason has become more important than faith in the interrogation of life. Man is giving up the view that it is the best policy to stick to one's religion even if it brings disaster. We are now advancing towards a universal brotherhood. So the religious institution can no longer exert so great an influence on life and education as before. But even to-day its influence is not dead. Religion is a way of life as well as a system of beliefs. Consequently, the practice of religion involves a standard and quality of living. Conduct as an outward expression of religion and ethical relationships is, therefore, important in religious ideals. Religion, then, is vitally concerned with the quality of man's social behaviour. Religions may vary in many respects, but all accept the quality of man's behaviour as well as his beliefs as important aspects of religion. Religion is universal. Without faith, without a system of values, man cannot live at all. To the extent that religion is regarded as valuable to society, the religious institution will remain an important educational agency.

Community Organisations : Many organisations in our society to-day are also important educational agencies. In the U.S.A., there are such well-known organisations as the Boy Scouts and Girl Guides, the Camp Fire Girls, the Hi-Y, Job's

Daughters, 4-H clubs and similar youth groups. Many of these, such as the Hi-Y and the 4-H clubs, maintain cordial relations with the school and make the school the principal base of their operation. In U.S.S.R., the large number of establishments providing extra-curricular facilities for Soviet children cater to the diverse interests of the child, augment the knowledge imparted at school and develop the creative powers. At the disposal of children there are some 6006 palaces and houses of young pioneers technical hobby centres, young naturalist centres, sports schools, children's theatres and cinemas, stadiums and children's railways. Of these, special mention should be made of the Leningrad Palace of Young Pioneers. Likewise, in all the progressive countries there are different types of community organisation, some for the young and some for the adults, all exerting formative influence on the members of these organisations. In our country there are Boy Scouts and Girl Guides. The plan is to secure a thorough training of character, of those attributes which go to make a good manly citizen. The *Bratachari Sangha* is also organised with that purpose. Then there are the students' unions, literary associations, cultural institutions, science clubs and social service units, recreational and sports clubs, the public libraries, museums and art galleries and such other group organisations. Various youth movements and community development projects should also be mentioned in this connection. Co-operative societies, trade unions and the political parties are of no little importance. These organisations subject their members to expressions of the ideas and ideals for which they stand. They also provide opportunities by which these expressions of high personal and social purpose may be translated into appropriate behaviour patterns. Further, they satisfy the youths' desire for association with those of the same age-group in a common bond of social interest and purpose. The socialising value of these community organisations cannot be overemphasised. They provide means for the discovery and development of leadership qualities. "Self-reliance, initiative, the ability to work easily and effectively with others, and many other social competencies may be expected as the educational by-product of such

organisational activity." If education signifies learning through living, then these organisations, providing varied types of social inter-course, must be regarded as important educational agencies.

The Government : Formerly the Government as the steerer of the State did not take much interest in education. Education was an affair of private enterprise and voluntary efforts. At present state-participation has become a universal feature of all the national systems of education in the world. Today every country or state has a state department of education. Through financial assistance and organised plans and programmes, the Government now directly shoulders the reponsibility and participates actively in the educational progress of the country. But apart from this, the importance ef the Government as a direct educational agency, although it is not often thought of in this capacity, is in no way insignificant. The Government produces valuable books, pamphlets, and documents of various kinds. It maintains many bureaus and departments with extensive research sections to collect valuable data or carry on valuable experiments and investigations. There is not an area of major interest from home to farm, from business to industry, that is not under some Gcvernment department, which is ready to give assistance through its prepared materials or direct counsel. Conferences, seminars, and institutes of vital social issues are sponsored by governmental agencies. These data are available to all. So the Government should also be regarded as an educational agency.

The Press, the Radio, and the Movie : Epoch-making changes have taken place in the field of inter-communication of thoughts and feelings. Newspapers and magazines, extensive publication of books, television and telephone, the movie and the radio have practically annihilated distance in time and space between man and man, between nation and nation. A closer relation between two different individuals has been made possible, international understanding has been facilitated, and a great agitation has been created in the

world of thought. The development of the press over the past half-century or more has been tremendous. Here it is sufficient to recognise it 'as a major purveyor' of ideas to young and old. Reading is a major pastime of both youth and age and the number of readers has greatly increased. The radio is not a generation old, but already it is a mighty force for the spread of ideas and the moulding of thoughts. Radios are now in almost every home in urban areas. Both the children and the adults are interested in it. The indoor worker engaged in manipulative skills or the housewife on duty finds it profitable and enjoyable to tune in the radio while at work. The motion picture, slightly older than the radio, is another important means of communication. The silent films are now becoming dim memories, being replaced by the talkies. Now thousands and thousands of people visit the cinema everyday. The telephone is now a vital part of city life; yet much of our grandfather's life was spent without this convenient tool of communication. It is little more than a century since telegraphy was introduced in our country. To-day every child is familiar with the rows of telegraph posts and the net-work of wires. Television is still in its infancy, but its possibilities are almost unlimited. All these spectacular media of communication, notably the press, the radio and the cinema, exert tremendous influence on modern life. These are chief agencies of indirect social inter-action. They have lessened regional differences in culture and have increased homogeneity of people. They have also brought in cultural diffusion among nations. Their effects on recreation and entertainment, on transporation, particularly on navigation and aviation, on health movements and reform movements, on the dissemination of information, on industry and business, on occupation, on government and politics, require no description. Their effect on education deserves special note. Children know so little and they are so anxious to learn. But they find little interest in purely academic and abstract knowledge. Here the cinema and the radio as well as juvenile literature and magazines and newspapers come to their aid. Because of

their power of audio-visual stimulation and direct appeal to the heart, they greatly influence the thoughts, feelings and actions of the little children. So these should be regarded as important agencies of education.

The School : The educator must frequently remember that the school is not the only educative agency in our society. At the same time it should be always kept in mind with equal clarity that the non-school educational agencies have other functions to perform besides the educational one. In our democratic society the school is the one institution charged with particular responsibility for the educational welfare of the future members of the society. Some are of opinion that the sole function of the school is a residual one, providing whatever educational activities are being neglected or not being carried on by other agencies. There may be grains of truth in this view, but the school in our democracy must have more inclusive and dynamic functions. To determine the general functions of the school in relation to the non-school educative agencies, we should bear in mind the nature of the educational task in our democratic society, the nature of the child to be educated, and the nature of educational activities carried on by other agencies. We have already discussed the educational task in considering the aim and objectives of education and the nature of the child in connection with our study of child centric education. The educational activities of the non-school group have just been considered. In relation to these social agencies, the functions of the school seem to fall under eight heads, as discussed below :—

(i) **The supplemental function** : The home and the neighbourhood come in touch with the child long before the school. They make far-reaching contributions to the development of interests, attitudes and behaviour patterns of the child at a very tender age. Changes in the world have gravely affected the functioning of these agencies. It is the responsibility of the school to provide types of learning experiences, not available through these agencies of the non-school group. The school should think of the continued influence of the home and the community upon the child during the years it shares with them

an educational influence upon him. The school must be fully aware of the nature and extent of educative functions of the non-school agencies and its own programme should be accordingly adjusted, supplementing whatever useful experiences are not supplied by others.

(ii) **The corrective function** : All the influences of the non-school agencies are not always educationally good. Some of these are definitely anti-social and do not contribute to the acquisition of desirable skills and habits. Parents' negligence or undesirable conduct on their part may breed in the child unmannerly behaviour-patterns. Due to lack of elementary hygienic practices or instruction at home, very often we find children with filthy clothing infested with vermin, and often with contagious diseases likely to infect others. If illiterate or careless parents allow bad language habits to develop, similar problems will arise. The school must assume rsponsibility for the correction of educational failures of other agencies of education. for the rectification of undesirable habits and traits, already acquired outside the school.

(iii) **The preventive function** : It is very hard to correct the bad effects of mal-education. It is practically difficult to modify or eliminate wrong bonds and unsocial attitudes, once these are firmly established within. So prevention is always better than cure. The school cannot, of course, do this alone, as there are other areas of the child's living. Nevertheless, it must take the lead in creating an awareness of the problem. It should secure co-operation of the home and other non-school agencies. It should suggest the means of prevention and become the chief instrumentality for its achievement.

(iv) **The integrative function** : Important and popular institutional agencies of the society do not always share the same ideals of social conduct or do not maintain identical attitudes toward issues of human concern, social, political or economic. They also do not employ or approve the same methods for the propagation of their respective ideas and purpose. This lack of co-ordination or even conflict among the diverse agencies

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may, in the case of the growing child, yield negative results or result in culture-conflicts within him. Moreover, experiences gained from varied sources on different occasions may remain disintegrated within his mind. But, for harmonious development of the child, there is need of a unity of educational impact upon him from all the sources of his learning experiences. The school is the responsible educational agency to integrate the many and varied experiences and influences derived from the school and the non-school agencies of education.

(v) **The custodial function** : The conservation of the cultural heritage of the society and its transmission to the next generation are also important functions of the school. In fact, the preservation and propagation of traditions were their primary tasks in the by-gone days. But we must remember in this connection that custodial function does not mean maintaining the *status quo*, nor is it inculcating in the child a specific rote way of thinking and behaving. The school conserves the past only in so far as the past helps us to solve the problems of to-day and to-morrow. The school has also the *telic* function to study critically and change social customs, conventions and *mores*, whenever necessary.

(vi) **The creative function** : Mere conservation of *what is*, will not suffice, there is need of creating *what is yet to be*. Some of the non-school agencies are conservative in outlook, reluctant to change, and inclined to be reactionary in their attitude. Some of them, on the other hand, are eager for newer ways of doing things without critical consideration, often hostile to the prevalent patterns of living, and destructive in their outlook. Often they come into conflict with one another, consciously or unconsciously. So little creative direction can be expected from these agencies. The school is the one agency that is best suited for this creative function. In the present world of dynamic change, the school must not only "guard the principle that a democracy should be free to change its rules in the interest of its own betterment," but it has also a definite responsibility to help the society to develop the ways and means to be constructively creative. The school must create in the pupils "an

aggressive alertness for more effective ways of achieving the basic ideals of our democracy." In short, the school in relation to other agencies must assume responsibility for a more dynamic and creative function than it did in the past.

(vii) **The stimulative-inspirational function :** The diverse functions of the school cannot be performed successfully in an atmosphere of rigid intellectualism. It must realise the implication of Stanley Hall's statement that "man is a speck afloat on a sea of feeling." Appeal to emotion is a powerful factor in stimulating and inspiring the youths to participate in creative activities, to imbibe an emotional loyalty to democracy. This emotional appeal is the secret of success of the non-school agencies in getting a strong hold over the children. If the school is to exercise educational leadership in the society, then it must excel other agencies in emotional stimulation. The pupils must leave the school strongly inspired to sustain the democratic philosophy of life.

(viii) **The evaluative function :** Finally, the school should play the part of an evaluation of the total educational impact of all the educational agencies on the life of the educand. It must also evaluate its own performances. It must determine whether it has been able to discharge its varied functions fruitfully. This over-all appraisal will enable the school to determine the educational influence and effectiveness of each agency and the part played by it in relation to each. This should not mean that the school alone should act as the evaluator. Obviously the best evaluation will be obtained when all the interested parties participate in this task. Nevertheless, the school must be the principal agency of evaluation.

We have considered the nature of the various agencies of the society which exert formative influence on the life and education of the children. We have also discussed the varied type of function of the school in relation to the non-school educational agencies. Earlier we have remarked that the home and the school require fuller discussion because of their paramount importance in the education of the child. So, in the next section, we shall discuss the role of the family, in the

past and the present, in the educational world. The practical educator's chief concern is, however, with the school, which is the social institution, specifically organised for the purpose of educating the young people of the society. A thorough discussion of the school in all its aspects will follow in the next chapter.

C

Educational Significance of the Home

[**Problems :**   (a) *What is a family ?   What are its functions ?*
(b) *How does the family influence the child's growth ?*
(c) *What was its educational significance in Indian life in the past ?*
(d) *What are the changes in the family life to-day ? How do they affect education ?*]

Nature and Functions of the Family

A human child is born in a family which is his primary social habitat. It is within the family that he gets his first experience and enters into relationship with other human beings. No other social institution exerts so profound and significant influence on the child's growth. In sociology the term, *family*, embraces all within the geneological chain and specially all living relatives. However, in modern times, particularly in the West, it is used almost entirely in its functional and institutional sense as "an enduring association of parents and offspring". The modern family is a group of interacting personalities with varying roles. The family itself may be said to have a personality of its own. Brown calls it a *we-group* with definite standards of conduct, with something unique which distinguishes it from other familial clusters. It is almost as old as man himself.

The functions of the family are manifold. These include (i) perpetuation of the human species, (ii) protection and care of the child by providing food, shelter, clothing. and other necessaries of life, (iii) socialisation and education of the child, and (iv) affectional inter-action. As a social institution, the home also functions as a centre of economic production of goods and services, participates in amusements, recreations, fares and festivals and in religious activities, and tries to maintain the family status. Although all the processes of social interaction like opposition, co-operation, social adjustment and control, operate here, it provides the ideal setting for the initiation of co-operation. Here is the opportunity for the sharing of the family's responsibilities at the child's level of maturity, increasing with advancing years. Most certainly the home is the most significant agency for the advancement of common interests and common activities in the human society.

How does the family life influence the educational growth of the child ? John Dewey maintains that education is the socially directed growth of the individual. The early social direction or control takes place at home. Early physical and mental growth is profoundly conditioned by family life. At the school-going age, the child has already acquired food and eating habits, attitude toward neatness and bodily care, and the sense of values within the range of his experience. He has learnt to understand and use various objects according to the family patterns of dealing with them. He has acquired language habits in the mother-tongue of his family. As home influences affect his entire future adjustment, its importance as an agency of education beggars all description. Its significance will be clear to us, if we study the role of the family in the great drama of human life in the past as well as in the present.

Family in the Past

In our general discussion of the agencies of education we have already noted the historical importance of the home as an educational agency in the early stages of the racial development. Side by side with other institutional agencies the home has all along continued to discharge its educative functions more

or less thoroughly and fruitfully down the ages. In India there was the joint family system in the past. It still exists in some areas of the country, though not on a large scale. In a joint family of the past most of the children grew up with the companionship of brothers and sisters whose ages were not very different from their own. Further, groups of families, related by blood or marriage or developing bonds of kinship through long intercourse, lived in the same locality. The educational bearing of all these should not be underestimated. To share equally the affection and care of the elders in a joint family, constantly to meet people whose loyalty, affection and frankness cannot be doubted, must have a lasting influence on the social development of the child.

Much of socio-economic life centered round the home of yesterday. In an agrarian era economic activities had the home as the centre. The work of the farm was a family undertaking. Children grew up in such an environment. Everyone they met had a clearly defined and well understood function in the economic and social world. The children learnt by firsthand experience within or outside the family the fundamental techniques, used in producing the necessities of life,—the care of animals, the preparation of soil, the sowing of seeds, harvesting, the rudiments of rural crafts and the like. Very often the parents themselves produced the greater part of food consumed and even of the clothing worn. In these tasks the children helped. In a word, the family together with the neighbouring families, constituted an almost *autarkic* producing and consuming unit. Usually the child took up the parental profession and there was little problem of vocational choice and guidance.

Older members of the family did not live away from home to earn their living. The family was highly integrated and homogenous. It kept together for work, for worship, for recreation and amusement. Commercial entertainments were virtually non-existent. Children accompanied their parents to *jatra* and *kirtan*, to fares and festivals. Religious rites and rituals, puja ceremonies were participated in by all the members together. There was little conflict between the chief members, father and mother, who were equally important and equally

necessary human beings with much the same range of interest. Such a family functioning in a coherent, understandable, rural world was competent enough to help the children (i) to understand the structure and functions of the community life, (ii) to acquire behaviour efficiency needed for successful social adjustments, and (iii) to develop common interests and purposes and a sense of group responsibility within. In short, it was the family which successfully looked after the all round development of the individual and completely socialised him in an effective way.

Changes in Family Life and Their Effects on Education

But all these have changed. The great industrial revolution with the consequent industrial and material progress, advancement of the technological sciences, improved modes of transport and communication, speedy urbanisation, rapid increase of population, fragmentation of holdings, economic crisis, the two World Wars, the partition of India and various other factors have profoundly affected our family set-up The home is no longer a safe and congenial haven of refuge to the young children as it was before.

Of the innumerable changes in our family life, we note, in the first place, that the old joint family system is almost gone. For various reasons, for economic needs in particular, members of a family are forced to live away from home and from one another. Very rarely all the members meet together. Only one child in a family is not uncommon to-day. In most of the homes there is little intimate contact between parents and children. In many cases father takes meal alone, leaves home early, and returns late. Think of the daily passengers to Calcutta from distant places. Mother is mostly busy with household duties. Many of them have to supplement the family income by active services outside the home. Children are, therefore, left to the servants or to themselves.

Home is no longer the self-sustained centre of productive activities. Food, clothes and other necessaries of life are mostly purchased and rarely produced and processed at home. Big factories have replaced cottage industries. Most of the articles

of daily use are manufactured in closed places. In towns and cities personal agents are replaced by impersonal services, such as the Electric Supply Corporation, the Bus Syndicate, the Tram-way Company and the like. Even entertainments have been commercialised. Members of a family visit the cinema, the festivals, the meetings, separately at different places. Hence a modern home has become simply *a lodging house for its members to sleep in and a place where they may take some of their meals.*

Formerly, the head of the family was determined by seniority in age. But now it is determined by the money-earning capacity of the members. Productive functions have usually been concentrated in the father who is the money-getter ; consuming functions usually in the mother, who has become the money-spender. Then, there is the problem of unavoidable unemployment. Even the child knows that the stability of his family and his own security depend entirely upon the continuing money-earning capacity of his father. But at present he may suddenly lose his job, often through no fault of his own. To most of the families this is a major tragedy because there exists no financial reserve, no cushion, to absorb the shock. Unemployment signifies a sudden descent from decent living to penury and want. The effect of this on the children is really disastrous. A background of safety and security is absolutely necessary for their full and healthy development. In short, problems relating to human relationships and those concerning the improvement of the material conditions of living are very acute now-a-days. These have disrupted our family life to-day As a result of this, children are not getting the same kind of affectionate care and effective educational guidance from home which the family provided for them in the past. What is the educational significance of this ?

These changes in the family set-up in modern times and the consequent failure of the home as an agency of education indicate that the school as a specially created social and educational institution has to shoulder greater responsibility. In relation to the home and other non-school agencies, the functions of the school will be, as we have previously noted, of eight

types, supplemental, corrective, preventive, integrative, custodial, creative, stimulative-inspirational, and evaluative. In fact, the school itself should be organised as a bigger home with much the same congenial atmosphere.

We cannot revert to our old system. Nevertheless, the immense educative value of an integrated, ideal, family life should be appreciated by us. Attempts should be made in the national planning for the re-organisation of a happy home which should become the ideal primary social unit of the wider community life. It is needless to emphasise that worthy home membership should be one of the objectives of modern education.

Questions

1. Discuss the sociological basis of education. Is the study of this basis necessary at all ?

2. What is the position of the school in the system commonly known as the educational agencies ?

(C. U., B. T., 1948)

3. What are the different agencies of education ? Discuss the educational importance of each of them. What should be the functions of the school in relation to the non-school educational agencies ?

4. "The school is but one among many educational agencies and forces of the society"—(G. S. Counts)—Elucidate.

5. What part did the home play in the past in the education of the child ? What are the changes that have taken place in our amily life to-day ? What is the educational implication of all these ?

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CHAPTER V

The School Idea—Nature of the School—Types of Schools

A

The School Idea ✓

[**Problems** : *(a)* *What was the nature of education in the remotest past ?*

(b) *What were the successive stages of education prior to the development of the school idea ?*

(c) *How did the idea of the school originate ?*]

Education of the Savage Man

Education in the sense of modification and adjustment of behaviour patterns in response to environmental situations existed even in the very beginning of human life on earth. During a long period of savagery all education was informal, purely incidental and unpremeditated feature of living. Life was then, crude and elemental, without any demand for complicated skills or accumulated folkways to be acquired. The savage primitives had their haunts in caves and forests, along the streams and in the fields. The physical habitat remained unchanged and social development was in the most elementary stage. Their life was little different from that of higher animals. In fact, life was a struggle for existence in the physical sense and in their attempts to survive our savage forefathers learnt quite incidentally the necessary modes of behaviour, adapted to different life-situations. Thus learning was the by-product of individual experiences. In short, the whole cosmic universe was their school, specific situations confronting them were their teachers, the method was one of trial and error and the undefined aim of informal education was

self-preservation. This stage may be called the *informal* or *environmental* or *cosmic stage* of education.)

Formal Stages of Education

Cosmic or informal education remained the only type of education so long as the physical environment remained primitive and complicated adjustments were not needed. But gradually life began to be more and more complex. Man devised certain skills in the art of making and using tools, needed for food-getting, clothing and self-defence. These were the fundamentals of making pottery, weaving, making and using bows and arrows, and the like. (Individuals clustered in families and families developed into clans and clans into tribes) There accumulated bits of useful informations, conventional usages and beliefs. Moreover, the primitive men found the interpretation of life and reality in the concept of *animism*. They believed that all living organisms, all inanimate objects, had a physical existence, but they had also their *doubles* or spirits, inhabiting the material forms. The departed spirits or doubles of the dead persons in a family would supervise the actions of the living members and their anger or disapproval would bring disaster to the family. So they must be propitiated. For this purpose various rites and rituals were devised and practised. These were family affairs in the early stage. At this developmental stage it was found that the children could not acquire necessary skills and habits of action without assistance from the more experienced adults and the social modes of living to be gained by them could not be left entirely to chance procedure. Now the element of conscious instruction entered into education and differentiated it from the informal or cosmic type. This instruction was given by the adults, usually the parents, while sitting by the fire-side at the time of rest or during the day's activities in which the children were asked to participate or assist. The manner was of a crude type of apprenticeship. Thus, at this stage home was the school, parents were the teachers, first-hand experiences and patterns of tribal living were the contents, self-activity or doing was the method, and acquisition of practical efficiency in living according to the

traditions of the tribe was the aim of education. This may be termed as the *domestic stage* of education.

In course of time tribal social life consolidated to a much greater extent. Living became more complicated. Customs and traditions developed, myths and legends accumulated, knowledge and experience grew in bulk. Man, in his exploration of surroundings, began to discover facts and laws governing them. He began to find out the resources of nature and learnt to utilise them. He domesticated animals and plants and moved on from the hunting to the pastoral stage. At this level of development the tribal people began to settle in more or less permanent habitations. Animistic beliefs and practices now expanded and led to the conception of gods and goddesses, regulating the forces and phenomena of nature as well as human life. (Religion became the controlling factor in tribal life. Everything must be done according to the will of the gods.) Elaborate and intricate systems of prayers and sacrifical procedures were devised for the purposes of environmental control and tribal welfare by propitiating the divine beings. Now the need for providing religious specialists and leaders was felt. The most talented persons were selected for this purpose. They were exempted from the practical duties of tribal life. (These *priests* or *shamans* were to act as the interpreter of the divine will and the worshipper of the gods. As nothing could be done against their will, these shamans became the chief authorities and advisers in economic, military and political activities and also in religious functions.) At this stage, adjustment to tribal life was very difficult. Various complicated skills and habits, useful knowledge, attitudes, customs and folkways must be acquired. Everything was to be done in the manner prescribed by the priests. (1) Cosmic and informal education helped the children in learning many things. (2) Domestic education trained them in acquiring basic practical skills and primary behaviour-patterns. Participation in religious festivals assisted them in learning some of the tribal ways. But these were not enough. The need for a more organised and formal instruction was felt. This was given through (3) *initiation ceremonies*. (At the onset of puberty a period was set

aside to initiate the youth, according to prescribed manners, into the activities and responsibilities of adult life. These initiation ceremonies were performed according to formal and well-established rituals. The people gathered at some central place where marching, singing, dancing and feasting took place. Sometimes these lasted for several days. (Then the boys were taken away by the older men and shamans to a secluded spot where their formal education began.) The boy might be left alone in some remote spot to fast and pray. After that the secrets and other instructions were revealed to him. "These revelations" as Hart describes, "were made by the elders of the group who sedately opened to him all the precious lore of the past. This wisdom came to him, under the circumstances, as from the very mouth of the divinity. These secrets were of many sorts : of family relationships and inter-relationships ; of industry and the magic modes by which agriculture could best be promoted ; of the means by which the fleet deer could be brought to earth ; of war, and the means by which the enemy could be conquered ; of religion, and those magic processes which even the gods cannot disobey ; of social control, and the means by which rebellious individuals can be brought to submission— all these and more. And these revelations might be further 'clinched', made far more emotionally impressive by some form of physical torture applied at just the right psychological moment in the midst of revelations". (In short, these ceremonies provided very effective means of social solidarity and social control. This type of education continued for centuries and the period may be termed as the *formalised ceremonial stage* of education.

Origin of Schools

Ceremonial education may also be called institutionalised education in the widest sense of the term, as it had organised forms and systems established by the community. But, as yet, the properly organised permanent social institution, known as the *school*, did not appear. Along with the progress of human civilisation the priestly functions began to expand. With the development of written languages it was the priests who

acquired the complex art of reading and writing. They became the custodians of culture and education. Possibly the school was a direct outgrowth of their instructional activities. At least the priests were the first teachers in the first schools in most of the places. But, what led to the establishment of schools ? When the tribal people forsook their nomadic life and settled in permanent habitations with agriculture, animal-husbandry and industrial crafts as the chief means of their livelihood, they realised the value of landed property. In their attempts to extend their land, they entered into tribal warfare. The most powerful tribe conquered the neighbouring tribes and established a territory with fixed laws and customs regulating the life of the people. All the people of a tribe were related to one another by blood or marriage and the population was genetic and homogenous. But the people of an extended territory included diverse elements of many tribes and the population became demotic and heterogenous. Unity must be created among them, not merely by external laws, but by inculcating in them common bonds of knowledge, interests and purposes. Moreover, in the newly developed civilised conditions of living, a thorough training of the youths was needed for their effective life-adjustments and this could not be done through the brief initiation ceremonies. Then there was the need for maintaining the continuity of social life by transmitting the accumulated social heritage to the younger generation. All these social needs led to the organisation of the system of education for a prolonged period and this system inevitably gave birth to enduring social institutions of education known as schools. With the establishment of schools we have entered into the truly *institutionalised stage* of education.

B

Nature and Significance of Schools

[**Problems** : (a) *What is a school and how is it related to the society ?*

(b) *What is the significance of the school as an agency of social well-being ? What are its functions ?*

(c) *How should the school be organised so that it will perform its duties most effectively ?*]

Relation between School and Society

From the fore-going discussion it is quite clear that the school is essentially a social institution and as such it is intimately related to the society. In fact, the school is an essential mark of a civilised society. Where there is no civilisation, there are no schools. Where there is a civilised society, there must be organised educational institutions in it. Let us, therefore, consider how the school and the society are inter-related.

(Schools are organised institutions established by the society for giving desired direction to the growth of the young children who are the future prop of the community.) Children of the society are the educands in the school, the social leaders are its organisers and managers, educated persons of the society are its teachers and the social heritage constitutes its curriculum. As schools are organised for the explicit purpose of securing specific social services, these are bound to be highly influenced by the society. (The role of the society in relation to the school, at all levels, is two-fold. In the first place, it provides the social milieu for the child's out-of-school life and secondly it sets the over-all pattern of values in which the educational institution functions. The aims and purposes of the society, the habits of thoughts and feelings and actions prevalent in it, the major fields of social activities and experiences, the socio-economic, political cultural and religious strands in the social fabric, in short, the social heritage and the total culture-pattern of the community—all influence the pattern of the school which surely assimilates the existing social forms and processes.

. But this is only one aspect of the issue. Education is not merely passive. (It absorbs social influences beyond all doubt,)

but it is not satisfied with passive adaptation only. (Institutionalised education is conscious and purposive. It is constructive as much as it is conservative.) As we have already seen, educational adjustment is a double-edged process in which both the learner and the learning situation are modified in the act of mutual adaptation. Education as an art is directed to the attainment of some well defined objectives, of goals which are not traditionally good, but individually and socially uplifting in a very real sense. (Schools, according to some, should be the replica of the outer community.) But they must not be the exact prototype of the society outside. (They should be ideal societies, eliminating the crudities, impurities, maladjustments, conflicts, complexities, imperfections and injustice of the bigger community. Schools must take active part in social control, social reconstruction and social progress.) Education is not mere conformity, it is transformation as well. (It is this *telic* function that was responsible for institutionalising education in the past. (Thus we find that the school and the society are integrally inter-related, each contributing to the well-being of the other.) "The problems that arise in the home and community life and the realistic experiences gained there should be brought into the school so that education may be based on them and be intimately connected with real life, and on the other hand, the new knowledge, skill, attitudes and values acquired in the school should be carried into the home life to solve its problems, to raise its standards, and link up the teachers, parents and children in one compact and naturally helpful group." The relation between the school and the community will be more thoroughly realised and appreciated, if we discuss the significance and functions of the school as an agency of social well-being.

School as an Agency of Social Welfare

(There are two aspects of education, individual and social.) The function of the school should accordingly be determined from these two points of view. Of course, the individual and social aspects of education are inseparable. If the school can properly discharge its social duties, it will also serve the individuals best. If it really performs its tasks for the true

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good of the individuals, it will also do good to the society. (If the school can socialise the individuals for the good of the society, the individuals themselves will be benefitted as they will be fit for social living and adjustments.) If, on the other hand, the school can nourish the individual potentialities for the good of the individuals, the society too, will be enriched by the production of very efficient citizens. With this fundamental consideration let us discuss the real functions of the school as an instrument of the welfare of the society which is never independent of the good of its individual members-

The tendency to perpetuate itself, the desire for continuity of existence, is the fundamental characteristic of life. (Life is a self-renewing process. This is true of individual life, this is also true of social life. Adults are the custodians of the social modes of living, of the social-cultural heritage.) What will happen to the social life when the adults will leave this earth ? There is every chance of its disruption or discontinuation if nothing is done to it. Hence there arises the need of maintaining the continuity of social life by conserving and transmitting the social heritage to the younger generation. (Education is the process through which social life renews itself from generation to generation. So the first important function of the school as a social institution of education and as an agency of social well-being is *to perpetuate social life by transmitting the social ways of living and the conserved social heritage* to the following generation of youths.)

Society is not a mere aggregate of individuals on a piece of land. Unless the individuals are inter-related with one another through the bonds of thoughts, feelings and actions, unless they become socially conscious, there cannot develop any social life. Inter-stimulation demanding mutual response is the very soul of associative living. But individuals in a society naturally differ from one another in respect of thoughts and feelings, motives and interests, abilities and aptitudes. If each of them becomes self-centred, it weakens the strength of the society as well as of the individual himself. So there is need of creating unity in the midst of diversity, of unifying the individuals possessing individual differences. This is done by

institutionalised education. A common general education given in the common environment of the school through a partly common curriculum and co-curricular activities unites the pupils together by inculcating in them common thoughts, habits of action, sentiments, attitudes and ideals. The school interprets the social life to them, provides social experiences and group activities, stimulates social purposes, and enables them to acquire social efficiency. So(the second function of the school from the social point of view is to *contribute to social solidarity by unifying and socialising the pupils.*)

Social well-being depends upon the efficient running of the society by competent individuals. There should not be any maladjusted person in any sphere of social life. Schools facilitate the individual's fullest possible realisation of personal potentialities, foster all round development of the individual both physically and mentally, and thus produce competent productive members of the community. Through emotional guidance of the pupils, schools remove emotional maladjustment and anti-social tendencies ; through vocational guidance and preparation they prevent professional misfits. Thus(the third social function of the school is to *serve the society by a constant supply of efficient man-power and also worthy social leaders.*)

A society cannot thrive if it is based upon competition, class distinction, regimentation and social injustice. This means that it should be based on democratic ideals of life. "Citizenship in a democracy is a very exacting and challenging responsibility for which every citizen has to be carefully trained. It involves many intellectual, social and moral qualities which cannot be expected to grow of their own accord." These qualities include sound health, command of fundamental processes, worthy home-membership, citizenship and social competency, vocational fitness and adjustment, worthy use of leisure and ethical character, which have been previously discussed as the objectives of education. Considered from this point of view, (the fourth function of the school as a social institution is *to provide training for democratic citizenship.*)

But education cannot be purely conservative. Mere perpetuation of social life as it is or maintaining *status quo* cannot

be its sole function. Education is essentially creative. It conserves and transmits what already exists ; at the same time it strives after what is yet to be. The school as a social institution of education provides the training of character to fit the pupils to participate creatively as citizens in the democratic social order, secures the improvement of their practical and vocational skills so that they may play their part in building up the economic prosperity of their country, and develops their artistic, literary, scientific and cultural interests, thereby stimulating a cultural renaissance. It is through education imparted in schools that the children's free and critical thinking and creative imagination are developed and artists, philosophers, scientists, engineers and literary men are primarily made. With trained intelligence the pupils will be able to realise the problems and defects of the society. Inspired by the spirit of social service they will try to remove the imperfections and build up an ideal life-environment by dint of their worth gained through education. In short, the fifth function of the school from the viewpoint of social good is to *promote social progress by fostering the creative abilities and cultivating real worth* in the pupils.

Lastly, we must remember again that, besides the school, there are other social institutions and agencies which impart education directly or indirectly. These external educative influences must be taken into consideration by the school in discharging its duties. The school must not isolate itself from the busy world of man outside. It should relate itself vitally and integrally to the community life. Instead of becoming a four-walled prison house, a knowledge mart or a mill, manufacturing certificate holders, it must be a real experience-giving institution, an essential part of the society. Since other agencies of education are failing to provide wholesome and integrated formative influence on the children, the school must shoulder greater responsibilities. As we have already discussed, the functions of the school in relation to other educational agencies of the society will be supplemental, corrective, preventive, integrative, custodial, creative, stimulative and evaluative. Thus the school is one of the most important agencies of social well-being.

Pattern of Schools : the School as a Society

Having now understood the nature of the responsibilities and functions of the school as a social institution, let us turn our attention to the problem of its organisation in general. Organisation of any institution signifies the arrangement of the parts of a complex whole with a view to its smooth and effective working. The school as an institution of education consists of a complex array of factors and materials which must be brought into working order. First of all. there is a collection of students with varying abilities and interests. Secondly, there is a staff of teachers of different temperament, ability and efficiency. Thirdly, there is the curriculum consisting of core and peripheral subject areas. Lastly, there is the fixed school building with its requisite class rooms, furniture and appliances, playgrounds, sanitary arrangements, laboratories, workshops, library, assembly hall, staff rooms and the like. The function of school organisation is to fit these various elements in such a way as will lead to the realisation of the aims of education. Of the two aspects of the school machinery, the static aspect consists of fixed arrangements which hold good for a fixed period and the dynamic side consists of arrangements which are liable to change according to circumstances. But here we are not concerned with the details of external and internal organisation of a school. Our task is to determine the over-all pattern of an ideally organised school in keeping with the general aims of education.

Education, as we have conceived it, should secure continuous adjustments of the individual to his life-situations with the explicit purpose of meeting his needs in the basic aspects of living in such a way as to promote the fullest possible realisation of personal potentialities and the most effective participation in an ideally democratic society. The ultimate goal of education is to produce a harmony between individual good and social good. The pattern of an organised school should be determined in the light of this aim. That is to say, the school is to be organised in such a way that the individual may develop into a worthy member of the society with a well-integrated whole-

some personality of his own. In short, the aim of school organisation is to individualise instruction, or rather, educational growth, but to socialise the pupils. Let us, therefore, try to realise the organisational pattern of the school from the viewpoints of individual good and social well-being.

When we consider the matter from the social point of view, we note that for the sake of real social good children should be inspired by social ideals and purposes. They must have a clear understanding of the structure and functions of the complex society in which they live and of the nature of social intercourse and human relations. Social consciousness must be fostered and social bonds are to be developed within them. They should also acquire social efficiency in order to live a reciprocally useful social life in the modern world. From our common experiences we find that no body can develop into a social being only by studying books or listening to lectures and precepts. Unsocial scholars in social sciences are not rare in our country. Only through firsthand experiences of social living and direct interaction, through active and interested participation in varied forms of co-operative group activities, the child can be actually socialised. So from the standpoint of social good, the school should be organised as a real *society*, providing fullest possible opportunities for practising the art of social living.

From the standpoint of individual well-being, too, the need for organising the school as a society can be easily felt. Individual good implies fullest possible self-development, self-realisation and self-fulfilment. But these cannot take place in vacuum. The innate endowments of the individual find expression, undergo modification and transformation, develop and attain fruition through interaction with the environment. Human environment is essentially a social environment. Even adjustment to the physical world is done in socially accepted and established ways. The human individual can only develop in and through society. Elsewhere we have discussed that self-development really signifies the gradual unfolding and expansion of the individual's potentialities through diversified social media, that education is nothing but the process of

internally directed growth through social situations. In fact, the social-cultural heritage, manners, customs, traditions, various institutions and associations, different social systems and processes provide outlets for the unfolding and development of the child's personality. Without social interaction human growth is impossible. Amala and Kamala, the two wolf-children found in the jungles of Midnapore, were just like wild animals when they were first discovered. As they grew up during early formative years in a non-human environment, they were totally devoid of human qualities, human habits and human sentiments. So it is rightly remarked by Fichte that "a man becomes man only among men." From this discussion it follows that an individual requires, adequate and appropriate social nurture for realising his own good in life. So from the standpoint of individual good, too, the school should be organised as a *society*.

Our conclusion is supported by many educators. W. Franklin Jones maintains that the school is fundamentally an experience-giving institution. Dr. E. C. Moore holds that education consists in the manipulation of the experience of the educands in such a way as to lead them to their taking the proper place in the society in which they have to live. Obviously the child has three major areas of living, the home, the school and the community and education goes on relentlessly all the time he is awake or even when he is asleep, if we believe the psycho-analysts. It is only by a process of abstraction that the school and the out-of-school world can be considered as independent of each other. The two spheres form part of the one world and are so integrally inter-related that any attempt to isolate them is futile. So education should seek to bring the pupil's school work into more direct relation with what is going on outside the school. The child's life is to be organised in such a way that it becomes a genuine unity. The school and the world are to be so treated that he realises he is living in one universe, not in two. Accordingly, Dewey regards school as an embryonic community where the child finds fullest expression of his impulses towards saying, doing, discovering and creating. It should become the child's social habitat, where he grows by directed social living. This community is to be natural and

progressive so as to pass without break into the growing and dynamic life of the outer society. If the school life does not reflect the vital currents of real life outside with which the child is intimately familiar, it will become unattractive and unreal to him. Moreover, India has accepted democracy as her ideal. Children of to-day are the citizens of to-morrow. The success of democracy primarily depends upon their citizenship training. The school is their training ground. So the functions of the schools of India should be to foster within them social and political consciousness, to habituate them in co-operative social living, to inculcate in them the attitudes of self-sacrifice and social service, and to help them to acquire practical efficiency in organising and running an ideally democratic life with law and order. The school can perform these functions properly, only when it is organised as a *society*.

There are persons who think that the existing schools are already so many societies in miniature. Like the outer community the school society is also composed of a group of individuals engaged in common pursuits in a common environment. Here is also marked the interplay of social motives, of desires for social recognition, security, mutual response and corporate activities. All the types and processes of social interaction—social adjustment, co-operation and opposition,—operate in this little society. Here are also groups and group leaders, competition and conflicts as well as happy relations and friendly intercourse. So why should we raise anew the question of organising the school as a society ? A little reflection will show that the development of social consciousness and social bond within the pupils is not due to the influence of the organisational pattern of the school. A modern school is essentially competitive from the organisational point of view. Here all students are treated as isolated individuals. self-interested and trying to acquire learning by self-efforts. There is no opportunity in this form of organisation to develop into a social being through co-operative work and associated living. Pupils are not even allowed to talk with one another when the teacher is present in the class. Think of what will happen to a pupil who co-operates with and helps his classmate in the examination hall

to overcome his difficulties. Further, school experiences are in no way integrally related to the diversified streams of human activities and experiences in the wider social life. In fact, detachment from community life, competition and personal success, self-assertion and self-display, acquisition of individual distinction are the notable features of modern school organisation. Are, then, all the school children a-social or anti-social? Certainly not. Fortunately, teachers are not always present in the class and the children are free during recess, in the playground, on the streets. It is then that they really enter into social intercourse and form social relationships. Whatever sociality is marked among school children, it is developed, not *because of*, but *inspite of*, the present organisational pattern of the school. So, the existing school has not been organised as a society. Even if, by courtesy, we call it a society, it is most definitely not an ideal society, rich and complete in itself. There is real need for organising the school as a compact and comprehensive social environment.

There are many educators who maintain that the school society should be an exact replica of the bigger society outside. Most emphatically we oppose this view. If the outer community were ideal in form and functions and completely suitable for all round development of the children, there would have been no necessity for creating a new social institution like the school. So long as the structure of social life was simplified, coherent and compact, the young could acquire needed skills and social efficiency for their life-adjustments quite easily through firsthand experiences within that society. The need for school was not felt at that time. Only when the society at large failed to prepare the younger generation adequately for their life activities, schools came into existence. So the school society must have its distinctive features, differentiating it from the wider social life. Let us now consider them one by one.

In the first place, the social life outside is vast and complex. It is apparently incoherent and not clearly understandable to the intellectually underdeveloped children. It is impossible to reproduce this wider social life in its completeness in the school. Nor is it desirable for various reasons. This will surely cause

confusion and perplexity in the young learners and thus will defeat its own end. So the school society must be a *simplified* one so that it may be adapted to the level of social interests and relations of the school children. Secondly, as the children will advance through successive stages of growth, the school will provide more and more complex social experiences in order that they may be gradually led to social living in the wider community. So the social life in the school should be properly *graduated*. Thirdly, the external society, as it exists, contains not only desirable things but also undesirable elements. Anti-social practices, social injustice and inequality, class distinction and exploitation, profiteering and black-marketting, competition and clash of interest, in short, vices and corruption of all sorts abound in a modern society. The school must eliminate all these elements and organise a truly *purified* social life within it. Fourthly, the adult social life is full of diversities which often exhibit lack of harmony and balance among them. But the school society should be *better-balanced* and well harmonised so as to exert a unifying influence on the child. It must maintain a balance among the diverse aspects of school life, among knowledge, thoughts, feelings, sentiments, practical activities, recreational resources, social experiences and the like. It is to create a harmony between knowing and doing, between bookish knowledge and concrete life-experiences. Fifthly, we must remember that the school society is a man-made society and as such it is artificial. But the purpose of organising a social life in the school will be served best only when the pupils will not find any touch of artificiality and formality here, only when they will feel that the school society is *real and living*. So the school life should bridge the gulf beween life and education, between the school and the society and vitalise and humanise the activities and experiences of the school society. Lastly, the organisation of the school as a society presupposes a particular social ideal. We accept the ideal of democracy. The school should be organised as an ideally *democratic* society where there will be equality of opportunity for all, possibilities of fullest possible growth of every individual, avoidance of classes which donot mix and inter-penetrate and a free voice of all in the government of all. To summarise, the school should be organised as a *simplified, graduated, purified, better-balanced, vitalised and democratic society* wherein the individual, by actively participating in the associative life, will develop, to the fullest extent, his personal and social worth.

B

Types of Schools

[**Problems** : (*a*) *What is meant by 'types' of schools ?*
(*b*) *How should schools be classified ?*
(*c*) *What are the main types of school ? What are their distinctive functions ?*]

Meaning of 'Types'

We have discussed the importance and the organisational pattern of schools in a general way. We should now consider the different types of schools and their distinctive functions. In the past education was confined to the priests, the royal families and the aristocrats. But things have changed along with the march of time. To-day we are living in a complicated civilised world which demands not only extension of literacy and greater diffusion of pertinent knowledge but also inculcation of individual and social worth of a very high quality. These are the days of universal education. Society has been compelled to assist effectively all members of the social group to adjust themselves to the complex life-situations which inevitably arise out of civilised living. Compulsory school attendance has become a characteristic feature of the educational systems of the progressive countries. Women are no longer regarded as "lovely delicate possession to be loved and protected." Equal educational opportunities between the sexes is now an accepted principle and established in practice. The deaf and dumb, the blind, the crippled, the mentally defective, who form a constant part of the social group, are no longer laughed at or left to perish as despised beggars and outcasts. To-day it is common for school systems to make provision for them. Moreover, the psychological fact of individual differences in ability and aptitude and the diversified social needs for specialised workers in different fields necessitate the diversification of educational institutions. In short, the extent of educational opportunities and the variety of school offerings have increased with the advancement of civilisation, thus giving birth to varied *types of schools*.

Bases of Classification of Schools

Educational institutions may be classified in different ways. The bases of classification may be (i) ownership of schools, (ii) age and attainment of the pupils, (iii) different curricula, (iv) range of responsibilities and duration of staying, (v) socio-economic status of the pupils, (vi) normality of the learners, (vii) sex, and the like. On the basis of ownership, schools may be classified into home schools, private schools, proprietory schools, endowed and trust schools, including missionary schools of various denomination, government schools, tutorial homes and so on. On the basis of age and attainments there may be nursery and infant schools, primary and junior basic schools, senior basic schools and junior high schools, high schools or higher secondary schools and above these, academic and professional colleges and institutes and universities. Based on different types of curriculum, schools may be placed under the categories of academic schools, technical schools, commercial schools, agricultural schools, polytechnics, multipurpose or comprehensive schools and so on. On the basis of the range of responsibility and duration of schooling, schools may be grouped into day schools, boarding and residential schools etc., Based on socio-economic status of the learners there may be free schools, selective schools for the rich and the aristocrats, ordinary schools charging fees for the middle class and so on. In terms of normality of the educands schools may be classified into Blind Schools, Deaf and Dumb Schools, schools for the normal children, schools for the sub-normal and the abnormal, special schools for the gifted etc. There may be boys' schools, girls' schools and co-educational institutions on the basis of sex.

But schools, as we have noted, are essentially social institutions and as such the basis of classification should be the needs of the society and of the growing children who are to be the worthy members of that social group. As the socio-economic structure, political ideals and the total culture-pattern vary from country to country, so the school systems in different countries differ from one another. We shall here consider the present requirements of our country and the

types of schools needed for the fulfilment of those requirements. The Secondary Education Commission of India (1952-53) surveyed the existing pattern of education in India and found the following types of educational institutions:—(i) Nursery Schools of various types on a small scale : (ii) Primary Schools of 4 years' duration and Junior Basic Schools of 5 years' duration ; (iii) Higher Elementary or Vernacular Middle Schools ; (iv) Middle English Schools and Senior Basic Schools ; (v) High English Schools ; (vi) Higher Secondary Schools in one or two states ; (vii) Intermediate Colleges ; (viii) Degree Colleges ; (ix) Professional Colleges ; (8) University Post-gradute Classes ; (xi) Teachers' Training Schools and Colleges ; (xii) Technical Institutes ; and 'xiii) Polytechnics. Although different types of institutions existed, the whole educational system was not integrated and adapted to the needs of the country. Hence there was need for the re-orientation of the total system. In the Report of the Coommission, the educational needs of democratic India have been discussed. It is suggested that the required re-orientation should be done with reference to three broad categories—"the training of character to fit the students to participate creatively as citizens in the emerging democratic social order ; the improvement of their practical and vocational efficiency so that they may play their part in building up the economic prosperity of their country ; and the development of their literary, artistic and cultural interests, which are necessary for self-expression and for the full development of the human personality without which a living national culture connot come into being." But these three refer to the qualitative aspect of education only. We want *better* education no doubt, but we also want *more* education. As most of the Indians are still steeped in ignorance and illiteracy, there is need for very rapid expansion of educational facilities of all types at all levels. On the basis of the present needs of our national life both from the viewpoints of quantitative expansion and qualitative improvement, we shall consider the types of educational institutions and their distinctive functions.

Types of Institutions and Their Functions

Before entering into the details, let us have a total view of the educational ladder as envisaged by the Mudaliar Commission. It is given in Table A on the next page.

Table A

	Post—Graduate Courses					
Arts & Science	Education & Teachers' Training	Law	Medicine	Engineering & Technology	Agriculture & Veterinary	Other Faculties

University Degree Course 3 Years

University Professional Colleges — Pre-Professional 1 Year

Secondary Grade Training

Poly-Technics 3 to 5 yrs.

Pre-University Class: High School | Tech. High School

Higher Secondary & Multi-Purpose School

Industrial & Trade School

Trade School | Continuation Class

Junior High School or Senior Basic

Primary or Junior Basic

Kindergarten

Nursery School

—18

—14

—11

—6

(Adapted from the Report of the Secondary Education Commission)

At the lowest level of the national system of education there are the *Nursery and Infant Schools* for the training of the children under six. Here school life is substituted for home-life and instruction is not of the formal type. Here is stressed the child's most vital adjustments to his material and social environment. Great attention is paid to general physical adaptations, to sound emotional and volitional responses in private life and social relations, to physical health and mental balance. These institutions foster good health habits, habits of work and play, managing simple implements and apparatus, responding to other children and adults and to situations commonly encountered in the local life-environment. Listening to music, observing pictures and objects, modelling and cons-tructing, drawing and painting, singing, dancing and acting, individual and group games are the major means through which children are trained to perform wholesome activities which are essential for their normal growth. The nursery schools adopt the play-way and the activity principle and emphasise direct experience within the immediate environment.

At the next higher level there are the Primary or Junior Basic Schools. This is the stage where the children's formal education begins. It is meant for children belonging to the age group 6 to 11. The first function of a primary school is to secure the transformation of the unsocial or slightly socialised individual into a social being, enabling him to get along with others, to work in co-operation with others and to learn self-control. The second function is to increase the effectiveness in the use of the basic personal-social skills including the tools of learning. The third function is to help the learner to gain as rich an understanding of his physical and social environ-ment as possible within the range of his experience and under-standing. The fourth function is to develop his manipulative and constructive ability, his work habits and study skills. The fifth function is to orient the child towards the life and activities of the next stage of his formal education, i.e., the secondary stage. At present there are two types of institutions in our country for the elementary stage, traditional *Primary Schools* with four classes and *Junior Basic Schools* providing education

for five years. A traditional primary school is bookish and academic in character with the singular function of preparing the children for high schools. Originally craft-centred, a junior basic school has now turned into a centre of activity-based life-centric education, performing all the functions of primary education as enumerated above. Since the accepted national policy is to provide basic education for all, the traditional schools should be converted into Junior Basic Schools as early as possible.

After the primary stage comes the secondary stage. But in our country most of the pupils of the primary schools will not be able to study in secondary schools for economic reasons. To abide by the directive principle in our constitution that free and compulsory education must be provided for all individuals upto the age of 14, *Senior Basic Schools* or *Higher Primary Schools* should be established for those who will not go to secondary schools. (The chief function of this second phase of formal education is to enable the child to make adjustment to the most essential phases of life, equipping him with physical and mental health, and recreational, intellectual and moral resources. Since he is going to enter a vocation, the second function is to explore his vocational possibilities and to provide some sort of vocational preparation for him. Since many of the pupils of Senior Basic Schools may subsequently like to join secondary schools, the third function is to acquaint them in a general way with broad fields of human interests such as languages, social studies, general science, mathematics, fine arts and music, productive crafts and physical activities. It appears that under the existing conditions it may not be possible to provide Senior Basic education for all. A large majority of the children will complete their education at the age of 11. The age period 11 to 14 being a crucial period, *Trade Schools* and *Continuation Classes* should be opened for them in the interim period.

The secondary stage of education comes after the primary stage. Education at this stage is meant for guiding and promoting the development of normal individuals for whom, on the one hand, the primary school no longer constitutes a satisfactory

environment and who, on the otherhand, are either not yet prepared to participate effectively in society unguided by the school, or not ready for the specialised work of the professional institutions or the liberal colleges of arts and sciences. So the main functions of a secondary school are : "(a) to continue to provide, without break, but on a higher level, experiences and instructions designed to foster the main objectives of general education ; (b) to adapt these instructions to the emotional, intellectual, social and moral needs of the adolescent ; (c) to explore individual talents ; (d) to provide vocational guidance for all ; and (e) to provide, for some, preparation for further studies." For those who will complete their studies at this stage, it should assume the following additional functions ; (a) to provide vocational preparation, (b) to smoothen and make successful the transition from school to life, and (c) to vitalise school experience in such a way that the pupils may desire to continue to utilise educative facilities in adult life.

According to the recommendations of the Mudaliar Commission, secondary education should begin after the junior basic stage and continue for seven years. The first three years constitute the middle school stage or the junior high school stage which runs parallel to senior basic education. Accordingly there will be *Junior High Schools*, providing education for three years. The functions of a Junior High School will be similar to those of a Senior Basic School and there should not be much divergence between the curricula of the two types of institutions. For those who will enter life without higher education but who want to learn the skills of some vocations, there should be *Industrial and Trade Schools.*

Higher secondary education should begin after the senior basic or junior high school stage and should continue for 4 years. This recommendation has been changed by the Government and the duration has been curtailed by one year. Accordingly, *Higher Secondary Schools* with 3 higher classes after the junior high school stage have been established. Almost all of these schools have the junior high school classes as well. A Higher Secondary School provides self-sufficient secondary education with core and diversified courses and does all the

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functions of a secondary school mentioned above. The school where several streams of diversified courses are provided is called a *Multipurpose* or *Multilateral School*. The advantages claimed for it are given below :—

"(1) It removes all invidious distinctions between students preparing for different courses of studies, breaking down the sense of inferiority that is associated with vocational subjects and makes it possible to plan the educational system on a truly democratic basis.

(2) It provides a greater variety of educational media and thereby facilitates proper educational guidance in the choice of studies.

(3) It helps to solve the problem of the wrongly classified pupil, because transfer within the same school is easier to arrange than transfer from one school to another."

The traditional *High Schools* with two upper classes after the junior high school stage will continue to function till all the secondary schools are converted into Higher Secondary Schools. These Schools have also the similar tasks before them and so there is need for re-orienting their curricular and co-curricular work. There should be integration between the curricula of a high school and a higher secondary school, otherwise a class distinction will be created among the secondary school pupils.

In view of the facts that India requires trained workers and technicians for building up her economic prosperity and that several openings in the educational field must be provided, when mass education is planned for the elementary level up to the age of 14, to suit individual differences, *Technical Schools* should be started in large numbers either separately or as part of multipurpose schools. The diversified courses in a multi-purpose school should include the streams of technical subjects, commercial subjects, agriculture and home sciences in addition to humanities, sciences and fine arts. So long as multipurpose schools will not be provided for all localities and academic High Schools will continue to exist, separate *Technical High Schools* must be started. A Technical High School will provide two years' education after the junior high school stage,

stressing the technical subjects without neglecting, however, intellectual attainments. Wherever possible Technical Schools should be located in close proximity to appropriate industries and they should function in co-operation with the industry concerned. *Central Technical Institutes* should be established catering to the needs of several local schools. Provision should also be made for *Apprenticeship Training* in different industries through suitable legislation.

Besides the High and Higher Secondary Schools and various Technical Institutions, there are other types of schools in the secondary level. These are *Public Schools, Residential Schools, Residential Day Schools* and *Schools for the Handicapped.* There are 14 Public Schools recognised by the Public School Conference. Most of them are of recent origin and modelled more or less on the public school system in England. These are claimed to be the best training ground for leaders. Sir John Sargent states, "The product of the public school may be limited in its intellectual range, narrow in its sympathies and arrogant in its assumptions, but at the same time it displays a capacity to set up, and abide by, standards of conduct and a readiness to accept responsibility, qualities which must form an essential part of the equipment of any public servant." The Mudaliar Commission recommends that Public Schools should continue to exist for the present and the pattern of education given in them must be brought into reasonable conformity to the general pattern of national education. But considering the facts that these expensive schools will serve only the rich and perpetuate a class feeling and that in actual practice they produce a type of narrow-minded snob, ill fitted to take his proper place in the new democratic set-up, we boldly assert that a public school in a modern democracy is an anachronism.

Residential Schools are important, particularly in some rural areas, to provide proper opportunities for the children's education and particularly to meet the needs of children whose education is likely to suffer owing to the exigencies of service of their parents. 'Residential Day Schools' are to be established in suitable centres to provide greater opportunities for teacher-pupil contact and for developiong an appropriate social

atmosphere through curricular and co-curricular activities. Schools for the handicapped children, for the blind, for the deaf and the dumb, for the crippled and for the mentally deficient of various grades, should be established in large numbers for meeting their needs. *Corrective Schools* for the delinquent and *Child-Guidance Clinics* should also be set up. Great emphasis should be laid on starting separate schools for girls. Where this will not be possible, provision should be made for educating the girls in boys' schools. We know that the proposal will raise a volley of protest from many quarters on various grounds. But even granting that co-education is bad, is it worse than *no education*?

For those who will not go to Degree Colleges or Professional Colleges or Higher Technological Institutes after the secondary stage, but who want to get higher training in some technical and vocational field, *Secondary Grade Training* for two years and *Poly-Technics* for 3 to 5 years should be opened. Pupils from academic High Schools, Technical High Schools and Higher Secondary Schools will be admitted in these two types of educational centres. These will develop them into skilled workers for various vocational fields.

In the new organisational pattern of education, the old Intermediate stage is abolished, one year of its courses being included in the Higher Secondary School. As a consequence the first degree course in the University is of three years' duration after the higher secondary stage. For students passiug out of High Schools there is provision for a pre-University course of one year. So above the secondary level there are *Degree Colleges* with one-year pre-University course and three-year degree course. There are also *University Professional Colleges* and *Higher Technological Institutes* providing higher education in different professions such as law, medicine, engineering and the like and in different branches of technology. In the professional colleges, a pre-professional course of one year is provided for the students who have completed their higher secondary course or one year's pre-University course. Above the level of graduation there are post-graduate courses under different faculties of the *Universities*. As colleges and Universities are centres of higher

education and not 'schools' in the accepted sense of the term, we shall not enter into any more detailed discussion of their functions here.   In addition to all these institutions of various grades there are also *Social Education Centres* for the educational guidance of the illiterate or partly educated adults and some *Training Centres* for the personnel belonging to social education section of the country.   These are the main types of educational institutions in the national system of education in India.

Questions

1. How did the 'school idea' develop through successive stages of the development of education in the past ? Discuss in some details.

2. Discuss the relation between school and society and indicate the functions of the school in the light of this relation.

3. Discuss the role of the school as a social institution and as an agency of social well-being.

4. "The school is a simplified, purified, better-balanced society".—Discuss.

5. Write an essay on—"School as a society."
                                        (B. A., Edu., 1957, 1958)

6. Enumerate the main types of schools and their distinctive functions.   (C. U., B. T., 1950)

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CHAPTER VI

Curriculum—Education for Leisure—Co-curricular Activities

A

Curriculum—Education for Leisure

[**Problems** : (a) *What is meant by 'Curriculum' ?*
(b) *What are the old theories of curriculum-construction ?*
(c) *How do modern educators approach the problem ?*
(d) *What are the major problems of curriculum-building ?*
(e) *What should be the principles of curriculum-construction ?*
(f) *What are the defects of the existing school-curriculum in the light of the above principles ?*]

Meaning of Curriculum

In the preceding chapters we have, so far, tried to understand the meaning and scope of education, to formulate educational aims and objectives and to indicate, in a general way, the factors of education. Two of these factors, the child and the school, have been discussed in some details. In the present chapter we shall discuss another indispensable factor of education, that is, the *curriculum.* (The term, *curriculum*, has been derived from a Latin word, which means a *race course.*) The present implication of the term to the popular mind and to many conservative educators is, however, *the courses of studies* pursued by the students in educational institutions. (But in modern use a distinction is made between the terms, 'curriculum' and a 'course of study'. This distinction is clearly expressed in the *Twenty Ninth Year Book* (N. S. E) in the following state-

ment : ("The *curriculum* may be defined as the totality of subject-matter, activities, and experiences which constitutes a pupil's school-life. A *course of study* is the material usually in pamphlet form, which sets forth for the teacher such items as the objectives and content of a given subject and the activities and books to be used to accomplish desired results.", In a scheme of child-centric and life-centric education the curriculum must not mean merely a collection of studies. It should be regarded "as the series of experiences growing out of the activities engaged in by the learner from which he derives the skills, attitudes, and knowledge essential to the realisation of the purposes of education." Quite obviously the principles of selection and organisation of the curriculum are of fundamental importance. Objectives set for education may be good and just, but these will never be realised in practice, if appropriate materials are not selected. Hence the formulation of a set of principles for the construction of the curriculum is urgently needed. Before we enter into a discussion of the principles, we shall consider some of the important theories which influenced the selection of subject-matter in the past.

Old Theories of Curriculum.construction

The oldest theory, which determined the organisation of the curriculum in the past and which is still adhered to by most of us, is that of education by *accretion or storage.* The second traditional theory that dominated the whole field of education during the past two centuries and which has not yet lost its hold over the teachers is the theory of *mental or formal discipline.* Both these theories have been critically discussed in Chapter I of this book. We have noted that the theory of education by accretion proposes to fill up the empty mind of the learner by grains of knowledge from books and accordingly selects subject-matters from the different branches of conserved human knowledge and presents them through specially prepared, logically arranged text-books. The theory of formal or mental discipline, on the other hand, seeks to train or discipline the different faculties of the mind through repeated exercise and selects subjects on the basis of their disciplinary value. Both

the theories have been critically evaluated from the philosophi-
cal, psychological, pedagogical and sociological points of view.
Both of them are found to be too narrow, verbal and formal, and
detached from the realities of life .

The theory of accretion led to the inevitable compartmenta-
tion of the subjects in the curriculum. This increased the
pupil's confusion caused by overcrowded curricula, shut out the
light which one subject could shed upon another, led to artifi-
ciality of treatment and loss of interest, and gave the child a
false view of knowledge as accumulation of independent parts.
The teachers of the West felt the evils of such a curriculum
split up into air-tight compartment. In 1890's many of them
grasped eagerly at *the theory of correlation* of subjects pro-
pounded by the neo-Herbartians. Already Herbart had
emphasised the assimilative and integrative function of the
mind and a system of pedagogic thought had developed out
of this truth. The theory of correlation was a part and parcel of
this system of thought. This theory signifies that organisation
of materials and the planning of methods should be based on
the natural bonds or connections existing between different
branches of studies, or rather, between varied fields of educative
experiences. Correlation within the contents of a subject means
the sequential arrangement of topics on logical or psychological
basis. Correlation of different subjects in the curriculum in its
incidental form signifies the relationship that arises by the
broad treatment of a subject in which the teacher co-ordinates his
materials with what the pupil already knows in other subjects.
Thus, history may be correlated with geography, with reading
and writing, with literature, with the pupil's histrionic and
aesthetic interests, with drawing, painting, music and even with
mathematics. Systematic correlation is planned beforehand and
tries to present the curriculum by integrating different branches
of study into a broad subject-area. In its extreme form the
idea of correlation has given birth to *the theory of concentration*
which proposes that there should be a central subject and all
other pursuits are to be correlated to it. But this theory is
bound to involve forced and superficial correlation. The project
method is a good example of natural and effective correlation

of concrete educative acts in a natural setting. The original Wardha Scheme is also a good example of 'concentration', without much of its artificialities. Although the principle of correlation is quite good, the theory of correlation as the only method of curriculum-construction has had its day, being overdone and misinterpreted by its overzealous adherents. At one time it was ridiculed thus :—

> "To correlate is all my aim,
> Link Latin on to statics,
> Co-ordinate theology
> With higher mathematics."

"The scheme," says Raymont, "succeeded best in the teaching of young children, but it overlooked the fact that the real problem is that of gradual differentiation of subjects which for the young child do not exist, not of assuming the existence of the subjects and then devising strained and artificial means of coordinating them."

The neo-Harbartians gave us not only the theories of correlation and concentration, but also *the culture-epoch theory.* This is based upon the theory of cultural recapitulation. According to this theory, every individual of the human race in his own lifetime passes through all the stages or epochs of culture through which his ancestors ran till they reached the stage of civilisation. "In the savage's fondness for toys, in his taste for gay, personal adornment, in his drawing, in his faithful transformation of the objects of sense, in the readiness to believe in supernatural agencies, and in the nature and sources of his fears, we find striking resemblance to the young child." The child with his undeveloped intellectual powers, with his crude, vagrant and predatory impulses, is in the mental and moral condition of his savage ancestors. Like them, he is guided by the principle of physical pleasure and pain without any moral ideals. From this he passes on, say, to the hunting stage, to the pastoral stage and so on till he reaches the stage of contemporary civilisation. On the ground of this parallelism Rein and Ziller propounded the culture-epoch theory of education. This theory holds that education should select its materials from different epochs of culture in the racial history of man to suit

the different stages of the child's development. The culture-epoch theory is based upon interesting analogy. But there is a wide difference between an adult savage and the immature child in many traits. The nature of adjustment to the environment too, differs both quantitatively and qualitatively. In fact, the theory implies a misuse of the idea of heredity. It assumes that past life in the form of heredity has somehow predetermined the main traits of the individual which are so fixed that little serious changes can be done to them. It neglects the fact that the child has within and without him the fruits of the long course of civilised development and cannot remain unmodified by the environmental influences. Again, with our vague and inadequate knowledge of the racial history which is full of so many gaps, it is not possible to organise the curriculum thoroughly on the basis of this theory alone. Thus it can be safely discarded.

We have discussed some of the old theories of curriculum-construction. Already we have seen that the different philosophical schools have different ideas about the selection and organisation of the curriculum. There may be divergence of view-points amidst the different theories ; none of them may be found to be satisfactory all by itself. But it must be admitted that each of them has left behind it some permanent addition to the common stock of useful ideas concerning the constitution of the curriculum. Let us now consider the new trends in this field.

Modern Approach

It was Rousseau who, first of all, revolted against the purely verbal and formal system of traditional education. In his fight against the artificialities of the times he went to the other extreme and firmly held that complete living amidst natural surroundings should be the only medium of educational growth. Pestalozzi, too, protested against the prevalent practice of 'contemplation of unnatural and unattractive letters' and laid stress on sense-training through object lessons. Herbart's teachings gave birth to the theories of correlation and concentration, the doctrine of interest and the culture-epoch theory. Froebel, the father of the Kindergarten, regarded the child's

spontaneous self-activity and play as the basis of education and devised the *gifts and occupations* which constituted the curriculum of his school. But inspite of the honest efforts of these great educators, there was no reform of the curriculum in actual practice. The 19th century witnessed an unprecedented advancement of physical and biological sciences. It was an age of great material progress. Epoch-making changes in various fields of life, in the realm of human thought and action, took place, bringing in numberless complexities and problems. But the traditional system of education remained indifferent to the realities of material existence, to the problems of living in the new set-up. The old classico-mathematical curriculum remained unchanged and the theory of accretion or of mental discipline continued to exercise sovereign rule in the sphere of curriculum-construction. Herbert Spencer was one of the first modern educators to think of education in terms of the full orbit of *complete living* in a realistic setting. In his essay on *What Knowledge is of Most Worth* he states, "It behoves us to set before ourselves and ever to keep clearly in view, complete living as the end to be achieved ; so that in bringing up our children we may choose subjects and methods of instruction with deliberate reference to this end." To achieve this general purpose, he classifies, in order of their importance, the leading kinds of activity which constitute human life. This classification in turn should become the basis for the selection and arrangement of curricular subjects. Presented in order of importance as judged by him, the classified list of major activities includes (i) those activities which directly minister to self-preservation, (ii) those activities which, by securing the necessaries of life, indirectly minister to self-preservation. (iii) those activities which have for their end the rearing of offspring, (iv) those activities which are involved in the maintenance of proper social and political relations and (v) those miscellaneous activities which make up the leisure part of life, devoted to the gratification of the tastes and feelings. Accordingly, Spencer classifies the courses of study in order of their importance in the performance of the above activities. He has attached great importance to the sciences,— biological, physical and social, and in his list the last and the

lowest place is assigned to literature and fine arts, of which he says that "as they occupy the leisure part of life so should they occupy the leisure part of education." Here we are not entering into a critical discussion of Spencer's views. "In his discussion of the curriculum he began, quite rightly, by asking what knowledge is of most worth and went on, quite rightly, to say that that knowledge is of most worth which helps people to live completely. He then went hopelessly wrong by failing to take the child's point of view."

Franklin Bobbitt, a disciple of the Spencerian idea of education as preparation for complete living, has also made an activity-analysis of a normally functioning person. The curriculum should be based on these activities, classified in ten broad functional groups. These are : (i) Language activities, social inter-communication ; (ii) Health activities ; (iii) Citizenship activities ; (iv) General social activities—meeting and mingling with others ; (v) Spare-time activities, amusements, recreations ; (vi) Keeping one's self mentally fit ; (vii) Religious activities ; (viii) Parental activities, the upbringing of children, the maintenance of a proper home life ; (ix) Unspecialised or non-vocational practical activities ; and (x) the labours of one's calling. Both Spencer and Bobbit have thought of the curriculum in terms of the activities of adult life. Modern education, however, emphasises the centrality of childhood and youth experiences as the media of education.

An outstanding curriculum experiment called *The Eight Year Study* was sponsored by the Progressive Education Association in America. Thirty secondary schools in different parts of the U. S. A., were given complete freedom to reorganise their curriculum in whatever way they thought best so that the curriculum would be in better harmony with the conceptions of education held by them. When the time for the evaluation of the relative effectiveness of their work arrived, the Association made a careful study of the principles each school had formulated to organise its curriculum and set up ten criteria, which were representative of those which governed the work of the thirty experimental schools. These are : (i) the development of effective methods of thinking ; (ii) the cultivation of useful

work habits and study skills ; (iii) the inculcation of social attitudes ; (iv) the acquisition of a wide range of significant interests ; (v) the development of increased appreciation of music, art, literature, and other aesthetic experiences ; (vi) the development of social sensitivity ; (vii) the development of better personal-social adjustment ; (viii) the acquistion of important information ; (ix) the development of physical health ; and (x) the development of a consistent philosophy of life.

We have considered some of the manifestation of the changing concept of the curriculum. A radically different conception of the curriculum has been coming into usage since the introduction of child-centric and life-centric education. Modern psychologists tell us that learning takes place through interaction of the whole learner with the environment. As a person confronts various situations and tries to make satisfactory adjustments to these, modification in his total behaviour pattern, great or imperceptible, takes place. This change in the behaviour pattern of the individual is called *learning* and it is the outcome of his *self-activity*. "The over-all process by which he makes this attempted adjustment to a situation is called an *experience*." Accordingly the modern curriculum lays great stress on the activity principle and focusses attention upon the kind of experiences the pupil should have rather than upon the subjects he should study. Thus the *activity-curriculum* and the *experience-curriculum* have become the most important innovation in modern pedagogy. John Dewey is the pioneer of organising the activity-curriculum and we have already discussed its nature and the underlying principles in Chapter III.[p. 90] Let us now try to understand the nature of the experience-curriculum.

The concept of curriculum as experience implies a different approach to the organisation of educational materials. Experiences do not occur in the form in which traditional subjects are presented and these usually cut accross the conventional subject-matter boundaries. The organisation plan of the experience-curriculum is concerned with two major kinds of experiences, — (i) experiences designed to develop the kind of social efficiencies which all youths require as responsible citizens in a democratic society, and (ii) experiences producing behaviour competencies

and qualities in keeping with the unique aptitudes and interests of the individual. Of course there is no divorce between the two types of experiences. Those satisfying and developing individual needs and interests contribute greatly to worthy behaviour common to all good citizenship activities. Similarly, core experiences or common learnings contribute in no small measure to the development of personal efficiency.

In the field of experience-curriculum planning, the most notable are the State curriculum programmes of Virginia and Mississippi. Other states of America have also made considerable progress in this direction. Virginia was the first to accept the concept of curriculum as experience. In its planning at first the questions were asked : What kind of individual should the pupil be ? What kind of attitudes should he express in his general behaviour as a social being ? Specific educational objectives were stated in terms of what such a desirable individual should be. Then the question cropped up : Where would the pupil have the experiences in a life-like setting which would lead to the desired ends ? The Virginia authorities decided that the correct environment would be found in the performances of the normal functions of social life. This side-tracked the time-honoured traditional array of subjects. To secure a wealth of experiences covering all these functions of life, several areas of the major functions of social life were decided upon. To orient the work of each grade and to work out limitations for the grade, "centres of interest" were selected. The following quotation of the centre of interest for Grade I will make the point clear :

"The curriculum for Grade I grows out of the pupils' interest in the life of their homes and their school. The programme of instruction can be made significantly interesting and educational by utilising the vital experiences which the home and the school present daily in the form of challenging problems to young children. The activities related to the problem of obtaining and preparing food may include experiences in raising vegetables, feeding pets, assisting in the preparation of food for the school lunch, and many similar experiences in which children of this age can successfully engage. These experiences should lead the child to see the relationships of sun, water and soil to

growing vegetables ; the consequences which result from improper care of pets ; and the responsibilities of father, mother and children in performing the duties of the home circle.

Similarly, other activities emphasising the various aspects of home and school life, such as protection and maintenance of life and health, production of and consumption of clothing and shelter, transportation, play and recreation, and beautifying the environment, lend themselves uniquely to worthwhile exploration by children of the first grade.

The experiences provided in Grade I should lead children to accept and to discharge effectively their reponsibilities as members of the home and school groups. This will be achieved as children develop desirable generalisation to guide their actions at home and school."

The extract from the State curriculum programme of Virginia clearly indicates the radical departure of the new approach from the traditional one. The general purpose of education as conceived by modern educators, is to meet the needs of individuals in the basic aspects of living in the complex world of to-day in such a way as to promote the fullest possible development of his personal abilities and aptitudes and the most effective participation in a democratic society. In keeping with this general purpose, the modern approach to curriculum construction attempts to relate schoolwork vitally and intimately with the problems of living in the modern world by shifting the point of emphasis from the theoretical study of subjects to the vital life-experiences of the educand.

We have discussed the traditional theories of, and modern approaches to the selection and organisation of the curriculum. We notice that most of the modern experiments in this field have originated in America. The socio-political structure and the economic conditions of that country differ from those of India in many respects. So it will be unwise to implant the American system in the Indian soil without taking into consideration the socio-economic position of our country and also her ideals and aspirations. Moreover, the experience approach appears to emphasise the material aspects of living to a great degree and neglects the spiritual values, the social-cultural

heritage and the ideals of self-realisation and enrichment of personality,—ideals, which are part and parcel of Indian tradition. So let us first consider problems that confront us in the organisation of the curriculum and then try to formulate the principles in the light of these problems.

Problems and Principles of Curriculum Construction

The problems of curriculum construction as of all other educational issues arise out of the problems of living in the modern universe. Living to-day has become highly complex due to the whirlpool of the diverse streams of ever-expanding life, familial, social, political, economic, cultural and religious. Successful adjustment to all these spheres of life is not an easy task. It demands trained intelligence, critical thinking, work-habit, behaviour competencies, proper attitudes and a system of values. Educational curriculum must help the individual to attain these qualities. If we consider the problems involved in this task very deeply, we encounter again the familiar clash between individual-interest and social-interest. Should the curriculum serve the interests of the individual pupil or should it satisfy only the demands of the society? So the fundamental problem of the selection of educational materials is to harmonise these diverse points of emphasis, to serve individual needs in harmony with the needs of the society. But the needs of the individual and of the society are many and varied. So many problems arise on each side. The individual has a body and a mind. So he has physical and mental needs. The mental life, again, includes intellectual, emotional and volitional aspects. Further, the pupil's needs and interests are not static, these change and develop as he grows up. Moreover, there are individual differences among the children who are educated together. So on the individual side some of the major problems appear to be as follow : How can we select appropriate materials so that a sound mind in a sound body can be developed through these ? What should be the proportion of the different kinds of experiences,—intellectual, aesthetic, practical and moral, proportion between individual work and corporate activities, so that the individual may develop many-sided interests and

an integrated personality ? How can we adjust the curriculum to individual abilities and interests and at the same time establish a common bond among the pupils ? Should we emphasise the acquisition of knowledge or the training of mental power, or the harmony between knowing and doing ? How can we maintain the continuity of educational growth and at the same time organise the curriculum for each stage complete in itself ?

On the social side the problems are no less confusing. There are different types of people in the society. The conservatives hold that life in the past was happy and modern life is full of woes and miseries, vices and corruption. The principal task of education is to revive the past life of the society, to transmit the social heritage to the younger generation. So it should draw its materials from the conserved knowledge of the past, from the experiences of the life in the past. This is the view point of the *traditionalist*. But there are the *realists* who state that it is not possible to live in the midst of the complexities of modern life by chewing the cud of the past. The past is past because it does not contain what is characteristic of the present. The present is what it has become after leaving the past behind it. So realistic activities and experiences suitable for the effective adjustment to the present life situations should form the content of education. The *progressive*, on the otherhand, maintain that the present life is not an ideal life and there is need of its reconstruction. Education should produce individuals who will remove all social inequalities and injustice and create an ideal life. The curriculum must be based on this basic principle. We cannot neglect the past, the present and the future of the society. How can we make adjustments among these different types of social demand ?

We have considered, in brief, the major problems of curriculum construction. An ideal curriculum must successfully solve all these problems. So there is need of formulating a set of sound principles for the guidance of curriculum organisation. Before we discuss the principles, we like to point out at the outset that curricular problems cannot be solved by mere verbal

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discussion, display of vast academic attainments and armchair theorising. The solution of the problems requires scientific investigation and objective experimentation in the actual field. So we endorse the recommendation of the Secondary Education Commission of India that in every State a Bureau for the curricular research should be formed by *real* experts. By the term 'expert' we donot mean the subject specialists of high academic distinction or beaurocratic administrative officers. Persons who are interested and specialised in the scientific methods of psychological, sociological and educational research are the only experts fit for the task. On the basis of the experimental findings obtained by these experts from the study of the pupils and their areas of living, that is, the home. the school and the community, the principles for the organisatton of the curriculum should be formulated. Without such investigation nobody has any authority to frame the rules. However, pending such researches, we are offering tentatively some suggestions of a general character as to the principles of curriculum construction.

In the *first* place, the curriculum should not be merely the theoretical study of certain branches of knowledge, unrelated to the child's life-interests. Just as studies of books will have a place in it, so also vital experiences and activities of various kinds should be included. (These should be directly related to the child's present life and be useful in helping him to adjust himself to the complexities of life. Through active participation in the varied activities and experiences provided by the curriculum he will derive useful knowledge, skills, habits. appreciations, attitudes and values needed in his complete living in the contemporary world.) The selection and organisation of studies, experiences and activities should always focus attention on the general purpose and specific objectives of education. Activities and experiences are to be selected in such a way that these will promore health, secure command of fundamental processes, develop qualities of worthy home membership and citizenship, produce vocational efficiency, foster recreational resources for the worthy use of leisure and form ethical character.

Secondly, we should bear in mind that the tendencies and abilities of the child are totally different from those of an adult. So the needs of the child should not be worked out in an artificial, abstract, and schematic manner from the adult point of view. By the application of standardised tests and scales the actual needs, abilities and interests of the children should be measured and discovered at each stage of their development and the curriculum should be based on these fiindings. It should be so organised that it can satisfactorily meet the needs of healthy physical growth, develop free thinking, reasoning and judgement, nourish creative imagination, sublimate instinctive and emotional impulses, foster aesthetic taste, healthy sentiments and moral values and ultimately lead to the formation of an integrated wholesome character.

Thirdly, the child develops only in and through society. His psychological traits find expression through social media and he acquires many motives and interests through interaction with his social world. So his social environment should also be carefully analysed and judged through scientific sociological investigation. The complexities of the present world and the problems faced by the growing child in his social adjustments should be objectively determined. The nature of his changing and developing responses to diverse social situations should be duly considered. On the basis of these considerations the curriculum should be planned. The society demands from the child that he should be socially conscious with a thorough understanding of the structure and relations of the group life and acquire behaviour competency as a social being. The curriculum should be organised with an eye to these social demands and the social problems and needs of the growing child. Education for making a happy home, for becoming a good citizen, for utilising leisure, for acquiring vocational efficiency, must be provided by the curriculum.

Fourthly, the preparation for life given in the school is of a general character and not, for any specific vocation. But such a preparation should supply a basis for any kind of specialised effort of later times. At present innumerable vocational avenues are open to all. In these days of technicalised industries, almost

every vocation requires technical skills. This demands early vocational choice and elementary vocational education in keeping with the individual's aptitude and abilities even in the pre-vocational stage of education, that is, in the secondary stage. In a democracy every body must earn his own living ; there is no place for the parasite here. So there should be provision for vocational education along with general education in the educational programme. Considering these requirements we suggest that (the curriculum must be broad-based, neglecting none of the typical aspects of living. The curriculum for the early stages, where vocational preparation is not important at all, should acquaint the pupils in a general way with the major fields of human activities and interests and prepare the grounds for specialised education of subsequent periods. For self-expression and social intercourse, for widening the mental horizon, for sublimating emotions, and for developing aesthetic taste and appreciation, it should include languages and literature. To meet social and economic needs in everyday life and to form the basis of the study of science, mathematics should have a place in it. Social study as a means of forming a coherent and understandable picture of the social world and general science for the understanding of the physical environment must form a part of the curriculum. For the development of non-vocational practical efficiency and for the vital integration of school-work with the community life, productive crafts are to be provided. The curriculum should also include music and fine arts, physical activities and social experiences of various types.

Fifthly, although the curriculum should be wide and comprehensive, irrelevant subjects or portion of a subject should be given up, since the child's energy is limited. The arrangement of subject-matter needs careful consideration. In order to do full justice to the subject, the text-book writer and the teacher who are usually subject-specialists, are fond of too many details and overtax the child's mind. This is to be avoided. (Logical arrangement and compactness of matter must yield place to psychological ordering of materials in accordance with the child's developing interests and ideas in the particular subject-area. The materials for education should be integrated at each stage.) Too much

compartmentation of subjects is the principal reason why the curriculum is burdensome to the average student and why he fails to develop a comprehensive and consistent understanding of his environment. The child's experience does not take place in the same piecemeal manner in which the traditional subjects are cast. So instead of too much splitting, broad and comprehensive subject-areas should be organised by the method of correlation. History, geography, civics, politics, economics and such other social sciences study the different aspects of the society separately. These may be correlated and integrated into a broad subject-area known as the social study. Similarly, different branches of physical and biological sciences may be integrated into the broad subject-area of general science.

Sixthly, for meeting the general needs for effective living in the democratic society and for adaptation to individual differences, the curriculum should consist of two parts, the core and diversified courses or the periphery. Pierce says, "The core... implies that part of the curriculum which takes as its major job the development of personal and social responsibility and competency needed by all youth to serve the needs of a democratic society." According to Leonard, the core utilises the problems of personal and social development common to all youth ; it develops those problems without reference to the traditional subject-matter fields ; it encourages the use of the problem-solving techniques to attack problems ; it provides for individual and group guidance ; and it organises around the core the majority of teachers in relation to a central purpose,—that of developing social competence and of developing the rest of the school programme supplementing the core work. This part of the curriculum should contain languages and literature, social study, general science including mathematics, productive crafts and such other experiences deemed necessary for all as members of the society. The diversified courses, catering to individual aptitudes and abilities, should include the streams of humanities, science, technical subjects, commercial subjects, agriculture, fine arts, and home science. Always the frame-work of the curriculum should be flexible.

Seventhly, the curriculum should include those activities and

experiences which are least likely to be provided satisfactorily by other educational agencies. Value of subjects should not be determined on the basis of their disciplinary value or long-enjoyed prestige in the traditional curriculum. Their primary or intrinsic value, their utility and social relevancy should be the criteria for their selection. The more directly an information, a skill or habit will meet a genuine life-demand, the more valuable it is. Other things being equal, we should favour those activities and experiences which are, at the time, very living and interesting to the pupils.

Eighthly, the curriculum should present a compact and comprehensive life environment at each stage of development and there should be proper integration between the curricula of the successive stages. Educative experiences of one stage should lead the child naturally to those of the next stage. Since the child lives a complete life at every stage and since he may not continue upto the highest stage of education, the curriculum in each stage should be complete in itself.

Finally, the curriculum should prepare the individual not only for the life of work, but also for the life of leisure, by exploring and developing the recreational resources.

Education for Leisure

We have suggested some principles for the construction of the curriculum. Ordinary persons with their *bread-and-butter* aim regard education as a means to earning a living and as such they donot recognise the value of education for leisure. So we propose to discuss whether leisure should have any place in the educational programme or not. In the first place we want to state that all work and no leisure and recreation makes life a drudgery. Life is meant not only for work but also for enjoyment. As the poet says—

> "What is this life, if full of care,
>
> We have no time to stand and stare ?"

Secondly, we are living in the days of technicalised industries. With the greatest economy of time and effort articles of human use are being manufactured by machines. Mills and factories are giving more leisure to man. So the proper utilisation of

leisure has now become a social problem in adult life. It is necessary that the children should be prepared beforehand for making the best use of their leisure in future.

No body should think even for a moment that the utilisation of leisure is a personal affair, requiring no specific training in the early stages. If we look at life, we find many individuals spending their time in wild gossips, frivolity, base pastimes and antisocial practices. Many other persons waste their leisure in idleness and as we know, an idle brain is the devil's workshop. There is no place of training for leisure in the traditional educational system which lays exclusive stress on the acquisition of verbal knowledge. But we like to point out that this lack of guidance as to the attainment of recreational resources is greatly responsible for much of the social evils.

What are the ways in which we can untilise our leisure worthily ? First of all, there are games and sports, both outdoor and indoor. We may remain interested spectators or may actually take part in them. This signifies that we must develop skills, proper attitudes and earnest interests in these through training and experience. Then, there are literary activities. We may appreciate and enjoy literature in our leisure ; we may create literature as well. These cannot be done without the development of aesthetic sense, artistic skill and power of appreciation through training and culture. Similarly we cannot create or enjoy music, sculpture, painting and other objects of fine arts without such emotionalised attributes as appropriate attitude, taste, skill, aesthetic imagination, critical judgement and power of appreciation. These qualities are decidedly the outcome of refinement of emotions and intellect achieved through educative experience and culture. Recitation, acting, singing, dancing— all are good ways of spending our leisure. But can these be acquired without training ? Even visiting a theatre or a cinema-show and listening to the radio programme demand trained intelligence, sympathetic understanding and habits of aesthetic emotional response. Leisure may also be spent in gardening, in cabinet-making, and in the pursuit of other socially desirable hobbies. In each case we find that there is need of culture, of training in the use of leisure.

In a very real sense, the child's life-activity is playful and aesthetic ; much of what he sees and does is new , much of what he sees and does for the first time is enjoyed for its intrinsic value as experience. "He delights in movement, he savours sights and sounds and scents ; he explores and experiments and constructs." If these tendencies are duly cultured and directed in useful channels, he will acquire adequate recreational resources which will stand him in good stead in the worthy use of his leisure. Education in democracy cannot neglect this aspect of education. So education for leisure has been accepted as one of the principles for the organisation of the curriculum.

Defects of the Existing Curriculum

We have discussed the broad principles of organising the curriculum. What is to be done is to ask the following questions : Are there any major needs of the pupils which have not been considered at all ? Has any part of the curriculum become redundant on account of the social changes ? Are the subjects selected positively in keeping with the specific objectives of education ? If we examine the existing secondary school curriculum in the light of the principles suggested above, we find that it is full of some glaring defects. We have got the modern system of secondary education as a legacy from the British rulers who introduced it to serve their own material interests. At present a new system has been introduced in free India side by side with the traditional one. There are two types of secondary schools now, the traditional High Schools imparting education upto class X and the newly organised Higher Secondary Schools providing education upto class XI. Both have distinctive curricula of their own. Let us note the shortcomings of each of them one by one.

The traditional curriculum is, *in the first place*, too narrowly conceived, aiming to prepare the pupils only for their university career. It cannot provide complete education for those who will not go to colleges and universities In short, the curriculum is not complete in itself ; it is fully dominated by the demands of higher academic education. Hence it fails to meet the needs of the majority of children who will end their educational career

at this stage. *Secondly,* influenced by the requirements of collegiate education which deals with abstract impersonal ideas and generalisations, the school curriculum has become purely bookish and theoretical. It is, in fact, essentially a collection of subjects of study, largely unrelated and taught in air-tight compartments. It fails to realise the simple facts that all pupils are not academically minded and that most of them directly enter practical life after the secondary stage. *Thirdly,* compartmentation of subjects in the curriculum, over-loading the syllabus of each subject with unnecessary details by the subject-specialist text-book writers, treatment of each subject in isolation from other subjects by the specialist teacher, insistence on the acquisition of bookish information and the consequent over-taxation of memory function,—all have made the curriculum over-crowded and too heavy for the average pupil. *Fourthly,* although it is over-crowded, it does not contain rich and significant contents, providing practical constructive activities, health activities, aesthetic subjects, social experiences and the other useful activities, "which should reasonably find room in it, if it is to educate the whole of the personality." There is no provision for the development of power of observation, reasoning, creative imagination, power to discover truth, aesthetic sensitiveness, artistic talents and such other desirable qualities. Under its pressure, emotional impulses are repressed, finding no sublimated outlets for expression and this leads to emotional maladjustment. *Fifthly,* it is rigidly uniform and does not take into consideration the individual differences which become prominent during adolescence. The curricular subjects are not broad-based, humanised, diversified and adapted to the individual needs, abilities and aptitudes of the adolescents. *Sixthly,* it dismally fails to establish vital relations between life and education, since it has not been conceived and organised with due consideration to the realities of wider social life in the modern world. It is utterly indifferent to the fostering of social consciousness and civic responsibilities and it does not include technical and vocational subjects which are so necessary for training the Indian students to take active part in the economic and industrial development of the country. *Lastly,* it is almost completely dominated by

the School Final or Higher Secondary Examination which cannot be called a comprehensive and scientific method of educational evaluation. In fact, only examination subjects are regarded as curricular subjects ; everything else is extra-curricular. Thus the traditional curriculum is psychologically unsound, sociologically worthless, morally indifferent and practically useless.

The curriculum for the Higher Secondary stage is based upon the recommendations of the Mudaliar Commission with some important modifications. The duration of education at this stage has been curtailed by one year ; but the standards of achievements have been pitched too high and too many subjects, each heavily overloaded with details, have been included. The number of languages to be studied has increased, *mathematics* has been separated from *general science* and *crafts* have not been given any weight at all. *Social study* and *general science* have each organised an omnibus syllabus, purporting to give all knowledge to all children within two years. In each subject the subject-matter has been organised according to the logical continuity of the subject and not in accordance with the child's growing interest in it. The emphasis is still on the theory and not on the practice. Freedom in the choice of subjects in a diversified stream has been greatly curtailed. Instead of beginning to learn diversified subjects in class X, little children, just promoted to class IX, have to start these in this class. Think of a tender boy of class IX fumbling with Vernier's Chronoscope in the psychological laboratory or trying to understand the distinction between formal truth and material truth in the Logic class. Since there has been no change in the curricular pattern of the Junior High School stage the transition to the Higher Secondary stage is quite abrupt and difficult. There is no integration within the curriculum for the whole secondary stage, nor is it integrated with the curriculum for the lower and upper levels. Moreover, success of the re-organised curriculum depends upon the adequate supply of properly qualified teachers, scientific guidance and counselling for the right choice of diversified courses, organisation of good libraries, laboratories, workshops and the like. Considering all these and

also the real state of affairs that exist in the up-graded school,
we are forced to state that there has been no qualitative improve-
ment of secondary education even in the new set-up. In reality
the Higher Secondary curriculum is still abstract, academic, book-
ish and dominated by examination requirements.   It is not at
all self-sufficient ; the aspiration that it will directly prepare the
children for the diversified life activities is yet a pious hope.
Due to multiplicity of subjects and overload of materials, it has
become much heavier to the average pupil than the traditional
curriculum.   There is no provision in it for pupil's participation
in various kinds of intellectual and physical activities, practical
occupations and social experiences for the all round development
of his personality and character. Can we, then, claim that it
will produce a worthy citizen of India ?

We have criticised both the types of secondary school
curriculum. We have seen that there is still need for reforming
and improving it. So we suggest that without delay a Bureau
for curricular research should be formed with real experts who
will construct an ideal curriculum in the light of the principles
discussed above and on the basis of their own experimental
findings.

B

Co-curricular Activities

[**Problems :** (a) *What is meant by co-curricular activities ?*

(b) *What is the relation between curricular and co-curricular activities ?*

(c) *What are the different forms of such activities ?*

(d) *What is the educational significance of co-curricular activities ?*]

Meaning of Co-curricular Activities

All through our discussion we have maintained the view that the principal task of education is to cater to the development of the child's entire personality. We have also developed the idea of an ideal school as a simplified, purified, better-balanced society which is the only suitable environment for his personality development. As the Report of the Secondary Education Commisson states, "We do not visualise this school as merely a place of formal learning, whose main concern is to communicate a certain prescribed quantum of knowledge but as a living and organic community which is primarily interested in training its pupils in, what we have called, the gracious art of living." The organisation of a real community life in the school requires judicious selection of rich and varied experiences for the school children. It is for this reason that modern educators in the progressive countries are trying to replace the traditional academic contents by activity-curriculum or experience-curriculum. But material conditions existing in many schools, particularly in our country, are not favourable to the organisation of such a curriculum. It is also extremely difficult to organise a complete social life in the school through curricular work only. So the need for co-curricular activities arises. By co-curricular activities we mean *those rich and varied activities and experiences which are not provided in the school curriculum, but which are indispensable for the nourishment and all round development of the pupil's body and mind, for fostering social consciousness and social efficiency in him, and for the formation of wholesome character.* These are the chief means to the organisation of a real social life in the educational institution.

Relation between Curricular and Co-curricular Work

We should not suppose even for a moment that there is any dualism or hostility between curricular and co-curricular work. The two are integrally inter-related. To the traditional educators who regard the curriculum as the mere collection of some branches of studies, all non-academic practical and aesthetic activities, social experiences, and, even games and

sports are nothing but *side-shows* and *extra-curricular* having little importance in the school programme. If such activities are introduced without co-ordination with the curricular work and without integrated planning these will remain extra-curricular and no real good will result from them. But with the widening of the meaning and significance of education, modern educators are approaching the problem of providing such non-academic activities of individual and group interests with an entirely different outlook. Now these are regarded as integral part of the school work and called co-curricular. The main 'problem of school organisation is to create a proper social environment in which the pupils will work and practise the art of living. The curricular and co-curricular activities should collectively create such a full and rich social world for the pupils. Since the curriculum alone fails to provide such a complete social life, co-curricular activities are needed to supplement it. The curricular and co-curricular works are the two sides of the same coin; they are *complementary*, each completing what the other lacks. Both are to be co-ordinated in such a way that the pupil may realise that he is living in a single world. Together they will lead to the realisation of the specific objectives and the ultimate goal of education. Thus co-curricular activities are no less important than curricular work in an ideal school,

Types of Co-curricular Activities

The co-curricular activities may embrace such a wide range of experiences that it is impossible to give a complete list of these. "Such activities will naturally vary, within limits, from school to school depending upon its location, its resources and the interest and aptitudes of the staff and students." The fuller and richer the social life will be through the provision of these, the better will be the child's development. In organising co-curricular activities we should bear in mind that these should be so comprehensive as to cater to the child's all round development, physical, intellectual, emotional, social and moral. Individual interests vary. So to enable all to participate in them, these should be sufficient in range and varied in character.

The co-curricular programme must be, by its very nature, attractive to the children. That is to say, such activities must act as natural stimuli to their active tendencies and inspire them to take part in these spontaneously with an interested attitude. These should be planned in close relation with the curriculum in such a way that attitude of co-operative group enterprise, self-confidence and sense of social responsibility, self-discipline and other leadership qualities are fostered in the pupils. With these broad principles in mind let us enumerate in a general way some types of co-curricular activities which can be introduced in the school with ease and economy. *First* of all, various kinds of indoor and outdoor games, sports, and physical exercises should be included in the co-curricular programme. If the productive crafts are not included in the curriculum, these should have an important place in it. *Secondly*, it should formulate a scheme of hobbies, occupations and projects which are integrally related to language and literature, history, geography, general science, social study and such other curricular subjects. Music and fine arts are to be included, if they are not already provided in the curriculum. *Thirdly*, extra-academic literary activities such as literary discussions, pleasure reading, study circle, literary competition, aniversary celebration of great literary men, dramatisation of novels and short stories through group enterprise, translation of foreign literature, publication of school magazines and the like must be a vital part of this programme. *Fourthly*, it should include debates, set speech, *hat-topic* discussion, discussion of current topics, observance of *Great Men's Day*, re-union of old and new students and other ceremonies and conferences. *Fifthly*, recitation, dramatic performances variety entertainments, celebration of Saraswati puja, plantation day, new year's day, autumn social and other functions should also have an important place in it. *Sixthly*, organisation of school museum, school exhibition, gardening, productive and constructive activities, concrete projects, all through co-operative group work, should also be part of the co-curricular activities. *Seventhly*, formation of Boy Scouts and Girl Guide groups, National Cadet Corps and Bratachari groups, and organisation of pleasure trips and picnics, social survey and excursions should be

regarded as indispensable co-curricular work. *Eighthly*, the scheme should include organisation of volunteer corps during big religious fares and festivals, national festivals and natural calamities like flood, hurricane and earthquake, and social service leagues for the pupils' participation in social welfare enterprises such as maintenance of public health, anti-illiteracy campaign and the like. Training in first aid, Junior Red Cross and St. John's Ambulence should also be a part of it. *Finally*, self-government of the pupils in the general regulation of school life, organisation of co-operative stores and such other things must be regarded as part and parcel of co-curricular work.

Educational Significance

In discussing the educational significance of co-curricular activities, the *first* thing to be noted is that such activities and experiences, are concrete, realistic and stimulating. So the pupil actively participates in these without any external pressure and whatever he learns through active and vital experiences becomes a part and parcel of his being. *Secondly*, through these activities he discovers himself, becomes conscious of his own powers, and develops special aptitudes and interests. The teacher too, can form correct ideas about his possibilities and provide right educational and vocational guidance. *Thirdly*, continuous discussion of the traditional subject-matter within the four walls of the classroom becomes dull and boring to the pupils. Co-curricular activities bring the sauce of variety amidst this monotony, delights the heart and enlivens the school atmosphere. Thus there happens a happy union between education and enjoyment of life. *Fourthly*, literary activities, fine arts, music and other aesthetic experiences provide noble outlets for the pent up feelings and desires, purge and purify the emotions, form healthy sentiments and many-sided interests, and secure emotional adjustment. *Fifthly*, physical exercises, sports and games, Scout activities, N.C.C. training, Bratachari performances, develop physical fitness, strength and energy and lead to the formation of health which is the greatest wealth in life. Group games foster punctuality, obedience to the leader, loyalty to the group, sense of discipline, tolerance

for others' views, *sportsman spirit*, and such other desirable qualities. Scout and guide activities, N. C. C training, Brata-chari duties also discipline the pupils and inculcate in them the ideals of social service, good conduct, respect for leaders, loyalty to the State and a preparedness to meet any situation. *Sixthly*, varied types of co-operative and constructive group enterprises are sure to satisfy the child's self-assertive tendencies, his desire for social recognition and creative talents. These will also deve-lop his free thinking and reasoning, imagination, sense of respon-sibility and duty and social consciousness. Through these, consciousness of the social value of one's own powers, sympa-thetic and co-operative attitudes, and the ability to work with others for a common cause are acquired. *Seventhly*, co-curricular work provides the best training for the worthy use of leisure. *Finally*, whatever skills, knowledge, attitudes and sense of value are acquired through them, those become real possessions of the individuals, real traits of their personality, producing far-reaching effects on their patterns of living. Self-government in schools provides citizenship training ; excursions, pleasure trips, and camping establish an intimate contact between nature and the pupils ; their social service activities build up an integral relation between the school and the com-munity. Thus education becomes real and useful instead of remaining formal and verbal. Considering all these, we con-clude that co-curricular activities are highly significant from the standpoint of the training of character.

The great importance of co-curricular activities necessitates their careful organisation. Here, of course, we are not concerned with the details of their planning and organisation. We should, however, remember that there should not be any authoritative imposition of the programme on the pupils. There will be different sub-committees of students to conduct and regulate activities in different branches. It is necessary that every child should participate in some one or other of these. By suggestion, stimulation of social interests, and judicious application of incen-tives the teacher will always encourage the general participation of school children in these activities. In no case should member-ship of any specific organisation be imposed upon any pupil.

Initiative, responsibility, and even leadership will always rest with the pupils. If rightly selected and judiciously guided, the co-curricular activities in intimate relation with the curricular work will surely yield very satisfactory results.

Questions

1. There is need of culture in the use of leisure. Hence show that democratic education involves education for leisure.   (B. T., C. U., 1948)

2. What principles should you follow in framing curriculum of any stage of education ? Examine the present secondary curriculum of West Bengal in the light of these principles.   (B. T., C. U. 1956)

3. What are the basic principles which should guide us in curriculum construction ?
         (B. T., C. U., 1955, 1958 ; B. A. Hons., 1959)

4. Write a short essay on Co-curricular activities.
         (B. T., C. U., 1959 ; B. A., Edu. 1955)

5. Write an essay on the place of extra-curricular activities in educational institutions.   (B. A., Edu , 1959)

6. Describe the utility of extra-curricular activities in schools. Why are these activities now-a-days called co-curricular activities ?   (B. T., C. U., 1949)

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CHAPTER VII

The Teacher

A

Relation between the Teacher and the Taught

[**Problems** : (a) *What is the traditional view regarding the relation between the teacher and the pupil ?*

(b) *What is meant by the statement that the child is a flower-plant and the teacher a gardener ?*

(c) *Is the relation of the two like that of a traveller and a guide ?*

(d) *What is implied in the notion of education as a bi-polar process ?*

(e) *What is the true relation between the two ?*]

Traditional View

In the preceding chapters of the book, we have considered three of the factors of institutionalised education, the child, the school and the curriculum. We have also discussed the aims and principles of an ideal system of education which will lead to the harmonious development of the child's personality. Let us now consider another indispensable factor of organised education, that is, the teacher. Before defining his functions and quali- fications it is necessary to understand clearly the true character of the relation that should exist between the teacher and the taught. Let us start with the most traditional notion. (In the traditional scheme of education) which signified the process of accretion of bookish information or the formal discipline of the mental faculties, the child was completely in the background and the teacher was predominant. It was the function of the teacher to present abstract materials in compact form and logical order and to fill the child's empty mind with these. Or, he was to

present materials in graded forms and ensure exercise of the child's mental faculties through repeated practices. (No consideration was ever paid to the child's abilities and interests. Unquestioned obedience was demanded of him and the teacher was the master of the situation,—a hard taskmaster, a strict dissiplinarian, with rolling red eyes and the ruling rod. The relation between the teacher and the taught was similar to that between a tyrannical master and a timid servant, between the ruler and the ruled.)

Notion of Gardener-Plant Relationship

Diametrically opposite to this traditional idea is the view that the child is the only significant factor in education and the teacher has very little power to influence his educational growth, as it is a natural process by all means. (Education is development from within, it is a process of spontaneous self-expression, of the unfolding of latent powers towards perfection. To quote Pestalozzi, "In the new-born child are hidden those faculties which are to unfold during life...It is not the educator who puts new powers and faculties into man...He only takes care that no untoward influence shall disturb nature's march of development.") (Froebel's school is called the Kindergarten or the Child's Garden in which the child is a flower-plant and the teacher is a gardener.) Just as the gardener is merely a creator of conditions to ensure the natural growth of the plant, so also the teacher is only a superintendent, a setter of the stage never interfering directly with the spontaneous self-activity and natural development of the child. Although Froebel has not minimised the importance of the teacher in his scheme and has dwelt on the plant metaphor only to emphasise the concept of education as self-development and self-realisation, the idea of the teacher's non-intervention has been overstressed by his followers. Obviously the plant metaphor is based upon false analogy. The life of man is totally different from that of a flower tree. The potentialities of the seed of a tree are few in number, limited in scope, clear-cut and well defined, fixed and unchangeable. But the innate endowments of man are unlimited, indefinite in the beginning, highly plastic and modi-

fiable and inter-related with one another. In interaction with
the environment, easily changeable human possibilities are trans-
formed in various ways and may take any course of develop-
ment. The way to development in the case of a tree is simple
and pre-determined. With little care it attains perfection. In
order to grow up, it has to adapt itself only to the physical
environment On the otherhand, the paths of human life are
beset with various obstacles. The goal is not clearly envisaged.
In order to survive man has to adjust himself not only to the
physical environment but also to the worlds of man and morality.
Moreover, the inherited equipment of man provides an unsatis-
factory and incomplete adjustment to the surroundings. Since
the human world is exceedingly complex, judicious and economi-
cal learning is urgently needed. We cannot leave the child all
to himself. Natural, unguided learning is sure to be slow,
wasteful, and often misleading. So the teacher cannot be like a
gardener only. He has greater responsibilities and more specific
tasks. His relations with the pupils are mutually helpful *recipro-
cal* human relationships which cannot be formed between the
gardener and the flowerplant.

Idea of Traveller-Guide Relationship

The relation between the two living factors of education, the
child and the teacher, is sometimes held to be akin to that
between the traveller and the guide. Education has a goal, a
destination ; the child is the traveller, proceeding to that desti-
nation with the teacher as his guide. This view rightly empha-
sises the fact that education is a process of the child's self-
activity guided by the teacher. The traveller must actually
reach the destination taking necessary help from the guide.
Similarly, the child must realise the educational aims in practice
with necessary help from the teacher. But there must not be
utter dependence of the traveller on the guide and this should
never be the guidance of a blind man. The teacher's guidance
is important only when it is necessary and it should be always
indirect and implicit, and never authoritative and co-ercive.

Concept of Bi-Polarity

According to Sir John Adams, education is a bi-polar process

in which one personality acts upon another in order to modify the development of the other. The teacher and the child occupy the two poles in the process of education and in the interaction between the two, it is the teacher who consciously and deliberately seeks to modify the personality of the educand. The means to this end are two-fold, direct application of the educator's personality to the personality of the child and the use of knowledge in its various forms. Adamson does not accept this idea of direct and deliberate action of the teacher. According to him, education is the process of adjustment of the individual to his environment. There is inter-action between them. So the real bi-polarity is between the individual and his environment. The bi-polarity between the teacher and the taught is only of secondary importance.

Modern View

All the views regarding the relation between the teacher and the taught have some grains ef truth in them. The teacher imparts knowledge, disciplines the mental tendencies and abilities of the child, fosters his spontaneous growth, guides him to his educational goals, and influences the formation of his personality and character. The modern idea is that the relation between the two should be one of mutual love, sympathy and understanding. Education is now conceived to be the continuous growth and behaviour-adjustment of the child. This growth takes place, in an organised educational system, in the specially designed school environment. In the super-structure of this school environment, the teacher occupies a two-fold position. As a person he is a vital part of the total environment and a parent-substitute, an inspirer, a benevolent guardian, an *influence*, a model for imitation to the pupil. He is also the manipulator of the school environment and in this capacity he acts as an educator, judiciously presenting the learning situation for the pupil's responses and indirectly guiding them to the desired goals. In short, the teacher is a *friend, philosopher, and guide* to the student. The implication of this statement will be fully appreciated, if we consider the functions of the teacher.

B

Functions of the Teacher

Problems :   (a) *How does the teacher influence the pupil as a person and as a part of the school environment ?*

        (b) *What are his functions as an educator and as a manipulator of that environment ?*

        (c) *What is the importance of the teacher from the view points of individual good and social good ?*]

Teacher as a Person

The most important factor to the pupil in the total school environment is the teacher as a person. The massive building, costly furniture, effective material aids and facilities do not, by themselves, constitute a good school. Rabindranath, Sri Ramkrishna, and other great teachers of all times and all places acquired name and fame, not for the material conditions under which they worked, but for what they *were* as human beings. It is the teacher about whom the whole system of education in its practical application rotates. He is a real, definite and vital part of school life and he teaches not merely by precepts but also by examples. (When a child first comes to school, he likes to find it as a replica of his home environment to which he has been successfully adjusted. It is the teacher who can make the school a happy home to him. In fact, he is a parent-substitute to the child, a model for their imitation. The growing child possesses the *mimetic* tendencies of sympathy, suggestion and imitation. Through direct personal contact he imitates, consciously, or unconsciously, the thoughts, feelings and actions of the teacher. The significance of the teacher's personal influence rests partly on these tendencies of the child. His own reactions to surrounding conditions, both in and out of the school, his attitudes and conduct serve as influential patterns for imitation. Thus the child is bound to be influenced by the teacher's respect for school rules, his politeness and self-control,

his earnestness and regularity, and the characteristic scholarship and refinement of an educated person as exhibited in his conduct. His health and vigour, physical endurance and mental calm, abundant optimism and sense of humour, sincerity and sympathy, genuine interest and faith in young children, in short, his whole personality and philosophy of life, are sure to energise the school environment and stimulate the physical, intellectual, emotional and social growth of the pupils placed under his care. Thomas and Lang are very right when they say. "The teacher is not just scenery, but is a person playing a dominant part in the social environment of youth." Since the teacher can greatly affect the pupil by the uprightness and purity of his life, refinement of his taste, and the loftiness of his ideals, 'influence' is but another name of him. "It is the examplar of an educated person that the teacher is, it is the stimulation and inspiration which he generates, it is the personality that he radiates, it is the person that is back of the teacher, which make him the great formative force."

The educators of ancient India realised the great truth that the influence of the teacher's personality is the most powerful and effective means in securing harmonious development of the pupil. The school was the teachers' home, an *asrama*, located in the midst of sylvan surroundings 'far from the madding crowd's ignoble strife'. Intimate relationship resulting from the constant and personal association between the teacher and the taught, sharing experiences with the preceptor, stimulated thoughts, fostered *chitta-suddhi* or emotional adjustment, disciplined conduct, and thus developed the pupil in body, mind and spirit. Inspired by this ideal organisation and keenly alive to the paramount importance of the personal contact between the teacher and the taught, Rabindranath too, tried to introduce the same spirit in his *Santiniketan.* From these we find that the teacher as a person is the greatest educative force in the educational world of the child.

Teacher as a Manipulator of School Environment

It is as a manipulator of the school environment that the teacher functions as an educator in the popular sense of the

term. It is he who selects and arranges the educative experiences in the school environment in such a way "that there will be present the most advantageous conditions, influences, and incentives for educational activity on the part of the pupil." It is also he who is to introduce the spirit of order in the child's life. He is an authorised person to direct the educational growth of the child in various ways. First, he keeps the child profitably occupied. Activity which is the very breath of the child's being is to be directed in useful channels. Close supervision is another way of influencing him. But occasions arise when specific commands are necessary. Of course, these should be few, well considered, given once for all, positive rather than negative, general rather than particular. A rule of conduct which is a sort of permanent command is another important mode of direction. Finally, the child's acts are influenced by rewards and punishments. These are what the teacher usually does to maintain order in school work. But these are becoming out-of-date customs in schools of to-day.

In life-centric education the most effective means of influencing the child is to guide his active tendencies indirectly through environmental situations and this is what a modern teacher does as a manipulator of the educational environment. Learning takes place through the interaction between the individual and the environment. In this interaction it is the individual who is the active agent ; the environment is apparently inert and passive, "but potentially powerful and unlimited in stimulation and motivation." The teacher is to explore these possibilities of environmental stimuli and his principal duty is to select and present appropriate learning situations for each pupil's responses from which he will derive the desirable knowledge, skills, and appreciations and develop his mental powers. Unfortunately the teachers of our country have very little freedom in the performance of their duties, as everything is dictated by the external authorities and they have to work under the pressure of the requirements of the external examination. Nevertheless since he is the only responsible agent "to incite, control, and guide the learning process" of the child, he has some specific functions to do. In the *first* place, he selects and presents specific learning

situations suitable for the child and, by various devices, tries to stimulate his interests and induce his self-efforts. Learning depends upon needs and opportunities, maturation and motivation. It is the teacher who furnishes the opportunities, adapts the learning experiences to the child's maturational level, and motivates him towards a definite goal. *Secondly*, he defines the positive aim of each particular learning act for the child and helps him to understand the meaning and significance of what he is going to do. *Thirdly*, by a subtle and skilful management of stimuli and incentives he keeps the learner's motive persistent and guides him towards the defined goal through the use of audio-visual and other material aids, removal of individual difficulties, encouraging talks and other psychologically sound teaching devices. A good teacher always selects, presents and guides the learning activities in accordance with the laws and conditions of effective and economical learning which have been empirically determined by experimental pedagogy. *Fourthly,* guidance in academic activities cannot be the only function of the teacher. We have seen that co-curricular activities are vital parts of school life. So, provision of a rich, varied and integrated co-curricular programme and guidance of the pupils in the implementation of this programme should be an important part of his functions. *Finally*, he is to evaluate the educational attainments of the pupils systematically and regularly and keep a cumulative record card for each pupil which should indicate his academic and co-curricular performances.

Importance of Teacher

The teacher is the active agent to develop the child's thinking, reasoning, imagination, practical efficiency, emotional integration, and social adjustment. It is he who, by the beneficial influence of his personality and by proper guidance, forms the wholesome character of the child. Under his affectionate care the child develops into a worthy individual and becomes established in life. So in securing individual good, the teacher's importance beggars description. His contribution to social good is no less important. He is the custodian of social-cultural heritage and maintains the continuity of social life by trans-

mitting the social patterns of living to the younger generation. He fosters the bond of unity among the pupils through the creation and manipulation of a social atmosphere in the school and adds to social solidarity. He is the maker of the workers and leaders of the future society. It is he who produces socially conscious efficient citizens. In consideration of these social services, he is rightly called *the father of the nation.*

C

Qualification and Mental Health of the Teacher

[**Problems** : (a) *Should the teacher be an epitome of all virtues ?*

(b) *What are the desirable physical traits of the teacher ?*

(c) *What are the characteristics of his mental fitness ? What is the significance of his mental health ?*

(d) *What are the marks of his social and philosophical stability ?*

(e) *Are teachers born or made ?*

Teacher—an Epitome of all Virtues ?

It is a prevalent notion that teachers as builders of the nation must be persons of uncommon excellence. All the adjectives of good qualities found in a dictionary should qualify a successful teacher. But this expectation is too much. First, we should realise that these are the days of universal education in the early stage, and great expansion of educational facilities in the higher stages is also the demand of the day. This obviously requires many teachers. Secondly, a teacher's pay is far from being attractive and as such talented people rarely turn to this profession. Considering these, we can safely hold that many ordinary persons are likely to become teachers to meet the needs

of the country. So it cannot be expected that an average teacher will be better than an average successful man in any other profession.

Nevertheless, the very nature of the profession demands that a good teacher must possess certain physical and mental traits for the successful performance of his duties. What are the marks of a good teacher? Many educators have discussed the teacher's qualifications from different angles of vision and many lists of the requisite qualities are available. In this connection we may refer to the list prepared by T. A. Cox and Macdonald. Many modern psychologists have carried on scientific investigation regarding the marks of a good teacher, qualities of a teacher best liked by the pupils, and traits indispensable for successful teaching. On the basis of these experimental findings, Mr. Barr has also prepared a list of the desirable traits of a teacher. In costructing and standardising Coxe-Orlean's prognostic test of teaching ability, some criteria for teaching ability have been set up. But we are of opinion that mentioning or even discussing the traits from such lists apart from the context of the teacher's functions cannot give us a complete picture of an ideal teacher. So we propose to discuss the desirable traits of the teacher in relation to his functions as a living factor of the school environment and as a manipulator of that environment.

Physical Traits

In discussing the marks of a good teacher, first of all, we shall consider his *physical fitness*. According to the study of Barr, there is no correlation between successful teaching and the teacher's height, weight, and age. It is also not necessary for him to possess a romantic film-face ; but then he should *not* be *physically deformed*. A teacher with wrinkled forehead, red eyes and vexed countenance is never liked by the pupils. His *appearance* should be always *cheerful*, *affectionate*, *calm*, and *peaceful*. Teaching is a very strenuous profession. Under stress and strain of work, a teacher may be easily bored and fatigued. A teacher of ill-health will have a discontented and unhappy existence, worrying much over his work and tending to break down under the tension of the classroom. He who is

regularly or frequently absent from school due to illness cannot impress the pupils much. He who cannot participate in the co-curricular activities on account of ill-health or lack of energy is a misfit in the school life. So a teacher must possess *abundant physical health and vigour.* For classroom control, *alertness* is essential and this depends upon *quickness of perception through the eyes and the ears.* As Sandiford humorously puts, ("The ability to see Tommy's movements while looking at John is essential to successful teaching.") Vocal organs for articulate speech are the major tools of teaching and these should be free from defects. A *sweet tone, low but clearly audible voice, perfect articulation and intonation* are real assets to a teacher. The external physical features are also important, because they affect the pupil's mind significantly. So the teacher must be *free from any peculiarity or mannerism* in his movements or speech and he must be *decent and yet simple in his dress.* He should always bear in mind that, as a person, he is the pattern for the pupils' imitation.

Mental Fitness-Intellectual and Emotional Traits

The mental characteristics of a teacher are even more important than his physical traits. Intellectually, he must exhibit the characteristic taste and *refinement,* the *broad outlook,* of an educated and cultured person. He must be a man of considerable academic distinction. He should have a *good background of knowledge,* wide in range and touching the essential phases of life. At the same time he should be *a specialist in the subject* he teaches. Human experiences in different fields of life are dynamic, changeable, and developing. In order to remain conversant with ever-increasing human knowledge, he should *always be a learner.* (To quote J. J. Findlay, "Education, to those who give their life to it, is a joyous adventure just because the teacher is ever a learner.") But his knowledge must not be mere pedantry of 'verbalistic and overlogical type'. It should be intimately related to the realitis of life, well humanised and made functional and usable. He must have a complete *mastery over the language* which is the medium of instruction. His language should be chaste, elegant, colloquial and easily understandable.

He should also have the power of *free and critical thinking, reasoning and judgement, creative imagination, originality and adaptability.* In short, a good teacher must have *a good academic preparation, trained intelligence,* and "*much personal knowledge* gleaned from his actual experience of living and from his first-hand contacts with reality."

Emotionally, the teacher must be a man of perfect *self-control.* He should never be unbalanced. Anger is his greatest drawback. Nothing tries the temper as much as teaching does. So the teacher should possess *patience, tolerance, a sense of proportion,* and *an equable temper.* We have already indicated that the teacher is the pupils' parent-substitute, that his thoughts, feelings and actions are consciously or unconsciously imitated by them. So he must be ideal in his dealings. He must be *loving* and *affectionate* to them, always *co-operating* in their work both within and without the classroom. He should try to understand with sympathy the unique troubles and problems of individual children. His attitude to his own work counts most. So he should be *true to his own duties* and sincere in his dealings. He must be out and out *an optimist* in meeting discouraging situations. His position and responsibility in the school require the greatest o*f tact, impartiality and fair-ness* in *the treatment of children,* objective and *realistic outlook, sincerity* and *good nature,* a strong *common sense* and *presence of mind, adaptiveness,* and *genuine interest and faith in the* young *learners.* Extreme gravity and gloom are always boring to the children. So he should be *always cheerful* and *brisk* in his demeanour. Above all, he should possess *a ready wit* and *a refined sense of humour* to relieve tensions and misunderstandings which occasionally arise out of dealings with pupils, parents and managers. Humour illumines an otherwise boring state.

Mental Health

Many of the emotional and temperamental traits mentioned above are the outcome of sound mental health. Mental health implies a systematic organisation, integration and internal balance of the diverse propensities, instinctive and emotional impulses, conflicting motives of the individual. Often the

desires, drives and emotions of a person are at war within. Very often the existing social conditions repress the primary impulses seeking self-expression. Quite frequently an individual, under pressure of adverse circumstances, finds himself unable to face the realities, unable to adjust himself to his life situations, and experiences a sense of frustration. As a consequence of all these, there is mental disturbance within and the internal balance is lost. Mental health signifies mental equilibrium and emotional stability. It goes without saying that the teacher must be a man of perfect mental health, that he should be free from feelings of inferiority, sense of frustration, jealousy, worries, and extreme introversion, free from phobias and manias, from all sorts of neurosis and psychosis. On the other hand, he should not be excessively extrovert, aggressive, and egoistic. "It is well known that the teacher who is cranky, irritable, and a trouble-maker on account of mental or emotional instability, is more than likely to have an unhappy and disorderly group of pupils". So mental health is an indispensable mark of an ideal teacher. In other words, there should be dynamic organisation of all the psycho-physical traits possessed by him and he must possess a well integrated personality, exhibiting emotional stability and positive personal force.

Social and Philosophical Outlook

A man of strong and attractive personality is a great social force and influences those around him in various ways. So he is at once a threat and a promise to the society. A bad personality with unwholesome social attitude and philosophical outlook will exert evil force on others. Think of Hitler who led the world almost to its destruction. On the other hand, a wholesome personality leads humanity towards progress and nobler ends. Swami Vivekananda, Rabindranath, Mahatma Gandhi, Netaji Subhas Chandra and other great men of the world bear testimony to this truth. So, noble principle and aims, values and morals, a satisfying philosophy of life should be the chief characteristics of the teacher's personality. That is to say, he must possess a morally sound character. It matters very little to the clay, on which the potter is working,

what the character of the potter is. But, what the teacher is, matters much to the children whose characters he is building. By this we do not mean that he is to possess a negative character which is so afraid of doing wrongs that it never does right. We donot want to give the wrong impression that as an embodiment of all virtues he is isolated from other members of the society. A really wholesome character is far from being self-centred. Sociality is a principal trait of personality. In consideration of the facts, 'that children are the greatest national assets,' that education is, 'the Nation's greatest investment and insurance,' that social service yields the greatest good, we firmly hold that the teacher must be "a person of the highest type of citizenship, irreproachable in character, broad in social-mindedness, and sound in his philosophy of life." Socially he must not shut himself off from the real currents of wider social life. He should be well aware of the social trends and problems and relate himself in a practical way to the society at large, earnestly and co-operatively participating in the social affairs and associating with persons of varying interests and ideas. He should try to maintain a sympathetically tolerant attitude toward varying beliefs and practices. But he should be critical in the acceptance of his own views, never to be misled by 'fads, fantastic doctrines and systems, and isms', or by 'quixotic enthusiasm'. Above all, he should have abundant faith in ideal democracy as a way of life and he must be out and out a nationalist with international understanding and sympathy. The teacher's social and philosophical stability is of supreme importance to the pupils and this should always be borne in mind.

Is the Teacher Born or Made ?

From the foregoing discussion of the functions and qualifications of the teacher it follows that he must have adequate preparation for the successful performance of his tasks. This should include good academic preparation involving a liberal education and acquisition of mastery of subject-matter which he will teach. But apart from this purely scholarly phase of his training, he should also have efficient professional prepara-

tion. This relates to his functions as a manipulator of the school environment, to the strictly technical and procedural aspects of teaching. Mere presentation of bookish information, helping the pupils to prepare themselves for the examination, mere *chalk* and *talk* and dictation of notes, cannot be the only duties of a modern teacher. He is to guide educative experiences by adapting these to the nature and development of the child. He must know definitely what the aims and objects of education should be, how these are related to the life of the child and of the society, how to organise a school life, how to select and present curricular and co-curricular experiences, how to develop dynamic methods in keeping with the educational objectives, how to frame a really effective time-table and such other factors. So he should be conversant with the principles of education, elements of educational psychology and sociology, findings of modern experimental pedagogy, history and development of educational theory and practice, modern trends and current problems, elements of educational organisation and administration, scientific and psychological methods of teaching and supervision, health education, and with the principles and techniques of teaching and guiding one or two curricular subjects. But mere theoretical knowledge of the principles will not do. The teacher must acquire the practical skills for the fruitful application of his knowledge of theories in the actual fields of guiding the pupils. Then, the teacher must have practical training in the techniques of scientific educational evaluation. Finally, he should be actively interested and proficient in one or more of the co-curricular activities introduced in the school.

The conservatives, pointing to Rabindranath, Mahatma Aswini Kumar, Sir Ashutosh and others, assert that teachers are born and not made and as such professional preparation is meaningless. These people base their position upon the teacher's personality. "Given the right personality, training is superfluous; given the wrong personality, training is useless." So runs their argument. As against this we hold that men like Rabindranath and Aswini Kumar are rare, that universal education cannot be organised on the supply of teachers of their type, and that even personality is not independent of liberal educa-

tion and training. Considering the great demands made upon education to-day and the growing complexities of life requiring intricate adjustments, we believe that for guiding, instructing and advising the pupils, a modern teacher requires appropriate training. So we conclude that like all other successful persons in any other profession *a teacher is born as well as made* and *born teachers,* if there be any, *are made better by professional training.*

Questions

1. "It is the exemplar of an educated person that the teacher is, it is the stimulation and inspiration which he generates, it is the personality that he radiates… which make him the great formative force." Elucidate.

<div align="right">(C. U., B. T., 1961)</div>

2. "The teacher has more than average need for abundant optimism to meet discouraging situations and for a good sense of humour and of proportion to relieve tensions and misunderstandings". Discuss.   (C.U., B.T., 1962,

3. "The teacher must not be a passive onlooker but an active observer—one who stands by, refraining from fussy interference, but ready to lend a hand when help is called for". Do you agree ? Give reasons for your answer.   (C. U., B. T., 1963)

4. "The teacher is a many-sided person." What, according to you, are the essential traits that would make a teacher really stimulating intellectually and emotionally ?

<div align="right">(C. U., B. T., 1953)</div>

5. Critically discuss the concept that the teacher is a gardener.

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CHAPTER VIII

Freedom and Discipline—Reward and Punishment

A

Freedom and Discipline

[**Problems** : (a) *What is the importance of discipline in education ?*

(b) *What is meant by 'discipline' ? Is it the same as 'order' ?*

(c) *What is the traditional view of discipline ?*

(d) *What is 'free discipline' ?*

(e) *What is the impressionistic idea of discipline ? What is the modern concept of discipline ? What is self-government ?*

(d) *Can the idea of discipline be reconciled with freedom ?*]

Significance of Discipline

In the preceding chapters we have developed the idea of child-centric and life-centric education ; the nature of the child as well as the educational environment, the curricular and co-curricular activities, and the functions of a teacher have also been discussed. Our contention is that the objectives of education will be surely realised in practice, if we can create an ideal educational environment in which the child, through active participation in well selected curricular and co-curricular work under the benevolent guidance of the teacher, gets opportunities for his free self-development. The school is a specially selected environment where different individuals develop and enjoy some measure of freedom and initiative. But absolute freedom is a myth and cannot exist in any social situation. To enjoy the individual rights, a child must not trespass on the rights of others. These relations between rights and obligations are to be

carefully regulated. Then, the child's early behaviour patterns are not adapted to the accepted patterns of social life. So these ahould be modified and adapted to the prevalent practices. Moreover, his primary impulses, usually crude and primitive in nature, are to be sublimated and organised so as to produce emotional adjustment and mental balance within. To create an ideal and complete social life in the school, to acquire social-personal worth in keeping with the educational goals, to secure enrichment of personality, every individual must restrain his impulses, bring order and regularity in his acts, and abide by rules. No learner can attain success if he lacks the qualities of concentrated attention, genuineness, industry, patience, mental calm, obedience to the teachers and the rules. If the children become licentious, the whole school environment will be shattered. Hence there is need for some form of control, the right ruling of conduct or the training of moral conduct. This is the very essence of discipline.

Discipline and Order—True Meaning of Discipline

The term, 'discipline', has been variously interpreted in the dictionaries. But the meanings in which the term is really used in the practical fields of education are more important to us than its dictionary meanings. To maintain a peaceful condition in the school environment, many rules are framed by the authorities. Thus there are a good many rules relating to the beginning and closing hours of school work, admission and attendance of pupils, their leave and transfer, classwork in accordance with a set time-table, regulation of conduct in and out of the classroom, progress and promotion, loyalty to teachers and obedience to their orders, observance of silence during instruction and such other matters. Obedience to school laws may be secured by imposing them from outside through co-ercion or through stimulating the adventitious motives of punishment and reward. Due to this an artificial calmness reigns in the school. This kind of maintenance of external peaceful condition by rigid application of rules is called *order*.

On the otherhand, true discipline is essentially internal in character. The sense of true discipline develops from within

through the life-experiences of the child. It is not a forced acceptance of order ; it is a willing acceptance of law and order. True discipline consists "in the submission of one's impulses and power to a regulation, which imposes form upon their chaos, brings efficiency and economy, where there would otherwise be ineffectiveness and waste". Thus we find that discipline has two phases, negative and positive. The negative aspect consists in abstinence from all that is bad for self and society. The positive aspect consists in persevering efforts towards what is good for self as well as for society.

The differences between order and discipline are quite obvious now. The purpose of order is to compel the child to obey some given order at once ; the aims of discipline are to make orders unnecessary and to abolish them. The former is the product of external government and control ; the latter is a preparation for self-government. Externally imposed order is narrow, stern and negative in character, while true discipline is liberal, humane and positive. In a scheme of order, goodness is to be secured by the teacher by paying all attention to the pupil's wrongs which must be corrected. Real discipline performs this task by stimulating in him conduct of positive moral and social worth. Order demands unquestioned obedience to the teacher's requirements and to the school rules which often begins with a 'Don't. Even when these are not negative in form, these are negative and prohibitive in effect. On the other hand, discipline allows freedom and inspires the pupil to do good things. In a system of order, the teacher requires from every pupil a *pin-drop* silence, immobility, and rigidity of bodily postures. Thus, in his class a deadly silence prevails or paradoxically speaking, here discipline is conspicuous by its absence. Children appear to be "butterflies transfixed with pins." This is simply annihilation. It checks the child's freedom, represses his native instincts and emotions, suppresses his active tendencies, kills his vitality and destroys his natural self-development. True discipline is, on the otherhand, the result of his spontaneous growth and experience. Thus order and discipline cannot be synonymous.

Traditional Discipline

In the traditional system of education which was far from being child-centric, discipline was regarded as *identical with order*. This was thought to be independent of and a condition precedent to teaching. At first there should be order and discipline and then would follow teaching. So the problem of discipline was concerned with formulating and administering certain rules and regulations for maintaining order through the enforcement of external conformity to these fixed codes of conduct. Any violation of the rules of conduct was dealt with by inflicting penalties of deterrent character. The child was thought to be a born criminal with inherent arrogance, deceptiveness, and evil tendencies. So by rigid control his sinful nature should be regulated and purged. "Spare the rod and spoil the child" was the maxim of the day. Supporters of this form of severity of control may be called the *repressionists*. Those idealists who believe that truth is universal and values are eternal, try to regulate the life of the educands in accordance with a scheme of fixed *a-priori* values. Willingly or unwillingly, they also secure order by repressing the child's nature. The religious idealists regard the life on this earth as only a preparation for heavenly bliss in the life to come. To them, discipline means this process of preparation through the eradication of human passions and appetites, through the mortifications of the flesh by penance. This is also repression of human interests. The advocates of the theory of formal discipline are also repressionists, as they try to discipline the so-called faculties through formal and mechanical exercise. Thus *repressionistic discipline* manifests itself in the form of *asceticism* or *Brahmacharya* in the moral sphere, in the theory of *mental discipline* in the intellectual sphere, and in the practice of *the rule of the rod* in the pedagogic domain.

Free Discipline

Evidently this kind of externally imposed order or repressionistic discipline cannot be supported on any ground in the scheme of child-centric and life-centric education. The child is not an incarnation of all evil by nature, nor is he a miniature adult.

He is a centre of creative energy and vitality with an individuality of his own. His energy finds expression in spontaneous self-activity. He is interested in the happenings around him and responds creatively and positively to different situations in his environment. It is when his natural freedom is curbed in some way or when he is required to do something against his interests and will, that he becomes ruffled and disorderly. Any disorder is often a sign of maladjustment. So in order to secure the harmonious and full development of the child and to make our educational procedure really life-centric, our educative efforts must secure conditions for the fullest expression and development of his abilities and interests in an atmosphere of *freedom*.

We have previously noted that according to the naturalistic thinkers education is a natural process of spontaneous development from within. Any sort of external interference is detrimental to the interests of this natural growth. In the sphere of discipline too, the child is to be liberated from all sorts of artificial restrictions and orders. He must have complete freedom in knowing, feeling, and willing, in manipulating and constructing things, in all his acts and conduct. Let him develop the sense of order and discipline within, through his personal experiences, through his dealings with the world. Let him discover the right rules of conduct from the consequences of his action. He will avoid those actions which are followed by painful or unhappy consequences and he will repeat and perpetuate those forms of conduct which yield satisfactory results. This is known as *discipline by natural consequences* and from it the idea of *free discipline* has developed. Rousseau may be called the father of this doctrine of discipline by natural consequences. In the early moral education of Emile, this is the only way for regulating and disciplining his conduct. He holds that punishment should always come to him as a 'natural consequence' of his bad acts. Another great supporter of this doctrine is Herbert Spencer who maintains that the penalties of nature are inevitable, unavoidable, and proportionate to the offence. These are also constant, operating in a uniform way. Nature should, therefore, be regarded as the proper agency for maintaining discipline in the life of the child. Explicit and rigid

rules and direct control should be abolished. True discipline is nothing but spontaneous self-control in an atmosphere of freedom. When we observe a child deeply absorbed in joyful play activity, we find that he is playing with order and discipline by imposing himself some rules and form upon his conduct. According to the nature of the play he is controlling his own actions. Here is no lack of freedom ; here both freedom and discipline have been happily united. This is the es ence of free discipline. Let the children act and live freely and let them willingly submit to rules and order as demanded by their life-situations. The supporters of this doctrine of free discipline are called *expressionists* or *emancipationists* because of their emphasis on the child's free self-expression and his liberation from the bondage of artificial rules.

There is no doubt about the fact that freedom is essential for the wholesome growth of the individual. But it is also true that we cannot fully depend upon discipline by natural consequences and leave the children to themselves for the right ruling of their conduct. If an appropriate and healthy environment cannot be created in the school, liberty will degenerate into licence. Spencer's contention is not so valid as he supposes. Nature's penalty is not always apparently inevitable, for a boy falling down from the branch of a tree while stealing fruits may break his legs or escape without an injury. It is not proportionate, for in some cases it may amount to loss of life and in similar other cases it may cause slight injury. A baby curious to handle fire may bring disaster to him. Often the consequence of an action is not immediately grasped, as the effect of the bad habit of smoking is not apprehended at once In short, the complex and varied school conditions do not allow this doctrine to be usefully employed in the school. Nevertheless, it rightly stresses the importance of freedom and spontaneity in the development of the idea of discipline and warns us against artificial order killing the life in the children. We are, however, convinced, in consideration of the under-developed intellect and the plasticity and easy modifiability of the innate endowments of the pupils, that there is need for indirect direction and implicit guidance for the development of their healthy self-control.

Impressionistic View

How can we create a harmony between the child's freedom and discipline? Many distinguished educationists are of opinion that the teacher will bring order and discipline in the life of the child by influencing his conduct indirectly through the force of his wholesome personality. As the teacher's personal influence is only implicit and imperceptible, the learner does not feel any lack of freedom. The thoughts, feelings and actions of an affectionate, self-controlled, virtuous, and dignified teacher exert great influence on the child and consciously or unconsciously he imitates his preceptor with a respectful attitude. If the teacher himself is disciplined in conduct, he will also be the same. In fact, the term, discipline, is closely allied to *disciple.* The Indian sages, the Greek philosophers, the Jewish 'rabbis' had their disciples. Buddha, Sri Chaitanya, Nanak, Sri Ramkrishna, Jesus Christ, Hazrat Muhammed had also their disciples. In all cases a disciple was always '*a free and willing follower and learner.*' This reverential attitude, this willing submission to the beneficial will of the preceptor, gives us the idea of discipline at its purest and best. It is for this reason that the preceptor's *asrama* was the centre of education in ancient India. How forceful the teacher's personality is, in the domain of discipline, is best illustrated by Arnold and Thring of England, Mark Hopkins of America, and Aswinikumar and Rabindranath of Bengal. This idea of discipleship, as pointed out by Raymont, is often exemplified in a classroom. He states, "Whenever one finds children happily and profitably occupied, owning the mild and unobtrusive and almost unfelt sway of the teacher, but so 'keen on the job' in hand that they are hardly aware of the teacher's physical presence, there the spirit of the truest discipline breathes". Those who attach primary importance to the teacher's personality and its impact on the child's life in fostering the sense of discipline, may be called the *impressionists.*

Modern Concept

The teacher's personal influence is highly significant in securing discipline in school life. But in a sense this discipline

is also negative in character. The child may become shy, withdrawing within, without trying to express himself freely before the towering personality of the teacher. He may develop an attitude of dependence and his sense of responsibility and initiative may not be fostered. So even without minimising the importance of the teacher we like to say that for the proper development of the attitude of positive discipline we cannot solely depend upon the indirect influence of the teacher's personality and its impressions on the child's mind. It is why great emphasis is laid on constructive and co-operative activities in fostering the sense of inner discipline in modern pedagogy. *Indirect social control through creative group work and associative living is the essence of modern discipline.* Children are, by nature, interested in manipulating materials and building things, in group enterprises and social experiences. We are to engage them in concrete and real activities. We are to motivate them to share in common experiences. By actually living an associated life in the school society the individual will develop the sense of real discipline within. Thus we reach the principle that the aim of discipline is positive, to encourage free activity, and not negative, to confine or to repress it. John Dewey, the chief exponent of the positive conception of discipline, holds that negative discipline owes its origin to the dualistic conception of the individual's development. "The separation in schools between intellectual and moral training, the acquiring of information and growth of character is simply one expression of the failure to conceive and construct the school as a social institution, having social life and value within itself."

We have noted that the individual mind is nourished by social agencies and social purposes. The school itself should be a little society in which social situations will stimulate and direct the impulses of the children in the pursuit of common purposes through co-operative activity. "Out of doing things that are to produce results, and out of doing these in a social and co-operative way, there is born a discipline of its own kind and type." In living social life, in doing things in co-operation with others, an individual realises the nature and significance of his good and bad impulses. Co-operative activities

develop positive attitudes and behaviour competencies that are necessary in a democratic way of life. Judged in this sense, modern concept of discipline implies that the teacher is to manipulate the environmental factors in the school world in such a way as to enrich the experiences of the pupils, to encourage them to do the right and to secure physical and social conditions that will direct their activity along desired directions in the most appropriate manner.

Self-government of Students

Althrough in our discussion we have maintained the view that the school must initiate the pupils into the social processes of living and make them realise their responsibility as members of the school community. In other words, the school should become a "laboratory for training in the practical arts of citizenship." Quite in keeping with these principles the idea of students' self-government has come into being. There may be various forms of school organisation on the basis of pupil-participation. The first type is called the *informal type* in which there is no permanent pupil-organisation and only leading students are asked to co-operate with the staff on special occasions such as the prize-giving day, sports day, visits of distinguished persons and the like. Here pupil-participation is limited in scope. The next type of organisation is called the *specific service type* in which the management of certain specific aspects of school life is assigned to several committees of students formed on the basis of election. Thus there may be service committees for social gatherings and entertainment, for games, sports and athletics, for the supervision of study rooms, school buildings and premises, for assisting library work, for the management of mid-day tiffin, for organising debates, lectures, literary activities, dramatic performances, excursions and other affairs of school life. There may also be volunteer corps, social service units, and public health sections. The responsibility of management is to be gradually transferred to the committees of students, though the teacher will always be there to guide, supervise, and co-operate with them. To co-ordinate the different functions of these bodies and to create

a total social life in school a 'Students' Council' may be formed with members elected by the students of the whole institution. This is the *simple council type* of organisation. The *complex council type* is a further step in the direction of self-government. There should be at least two central bodies in this scheme, one legislative and the other executive. At the highest stage there is the most elaborate form of the *school city state* which reproduces the complex form of adult government of a city state. There are standing committees for celebration, finance, athletics, social welfare, safety and traffic, law and order, publicity, health and sanitation. The city council to be formed by class representatives will be the central organisation to supervise and control the activities of the standing committees.

In the *George Junior Republic*, founded by W. R. George, we find a full-fledged form of the pupil-government where the legislative, executive and judicial machinery of adu't government with all the elaborate formalities has been faithfully reproduced. By gradual transference of responsibility, George was successful in instituting community control here. In England the *Caldecott Community*, a boarding school for poor children, tried to put the responsibility upon the child for his own life. Homer Lane's *Little Commonwealth* of delinquent children was organised on the basis of self-government. From these experiments, having varying degrees of success, it is now a general conviction that it is not desirable to transfer too readily to young shoulders all the responsibilities of school discipline The transition from the traditional form to the new one must be slow and gradual. We must encourage and provide for pupil-responsibility. If the pupils feel that their worth and abilities are respected, their whole attitude towards school discipline will be changed. So it is found that pupil-participation and co-operation in the management of school life in its various phases have become a notable feature of educational programmes in all the progressive countries.

Freedom and Discipline

The foregoing discussion makes it clear that there may be antagonism between freedom and externally imposed order, but

there cannot be any conflict between freedom and true discipline. Raymont is right when he says, "Order and freedom are both secured in the school room when the teacher is neither a despot nor a cipher, but a leader and a comrade in a quest for which, if the material of the curriculum be wisely chosen, and if the teacher's attitude be friendly and sincere, the pupil's instinctive curiosity is a stimulus which rarely fails. So far from being a contradiction in terms, free discipline is a fact which may be observed any day in every type of educational institution". If the school can be organised as a society providing an integrated programme of individual and group experiences and if the teachers are true to their tasks, there will be a happy union between freedom and discipline.

B

Punishment and Reward

[**Problems** : (a) *What is the psychology of punishment ?*

(b) *What are the aims and purposes of punishment ?*

(c) *What are the different kinds of punishment in school ? How far are these effective ?*

(d) *What is the psychology of rewards ? What are the major kinds of rewards ?*

(e) *How far are punishments and rewards justifiable ?*]

Psychology of Punishment

Punishment is the traditional aid to the maintenance of order and discipline in the school. Since it signifies an annoying situation, psychologically, punishment may be regarded as a *motivator* of a negative character. A child breaks his elder brother's pen. For this he is rebuked or beaten. This punishment is a painful and annoying experience to him. He is moti-

vated to avoid such a situation in future. Another child
touches a hot stove or eats a hot food, thereby burning his
finger or the tongue. He is motivated to avoid such experien-
ces. In the former case the punishment is arbitrarily imposed
by another person ; in the latter case, it comes as a natural
consequence of the action of the individual. But in both the
cases the punishment urges him not to do the same thing any
more. Psychologically considered, punishment may also be
regarded as the application of Thorndike's *Law of Effect* in
classroom situations. "When a modifiable connection between
a situation and a response is made and is accompanied or
followed by a satisfying state of affairs, that connection's
strength is increased ; when made and accompanied or followed
by an *annoying state of affairs*, its strength is decreased."
Punishments in the form of reproof, blame, detention or corporal
punishment are painful and annoying to the individual. So his
acts, followed or accompanied by punishments, are likely to
decrease in strength. In this way, he discovers, with more or
lees, difficulty, that it is proper to withdraw from some
situations.

Although natural punishments are valuable motivators,
arbitrary ones are not always so. These do not yield consist-
ently good results and often have evil effects. When teachers
or parents make frequent use of punishment for motivating
avoidence of certain behaviour, the child may feel that the
punishment with the attending annoyance is only coming from
the parent or teacher, and not from the situation. He may
learn to behave differently in their presence than in their
absence. He may learn to lie, to cheat, to conceal in order to
avoid punishment. If the punishment is interpreted as fighting
against the child, he too may fight back. "Punishment as a
motivating device, especially when severe, has the additional
disadvantage of being a disrupting, fear-producing, disintegra-
ting influence, leading to neurotic behaviour and emotional
outbursts." The changing concept of education and the
findings of psychology and experimental pedagogy emphasise
the role of freedom. But we have emphasised that freedom
is not licence. The required freedom is the freedom from lower

impulses and passions to lead a happy community life. This is achieved in schools through creative activities and opportunities for right conduct. But this is also achieved by checking misdirected and capricious impulses. The school environment is not everywhere ideal, nor are the teachers always ideal in their dealings. So the pupil's misconduct is a fact and the teachers adopt various forms of punishment to regulate their conduct. It is, therefore, necessary to discuss the aims of punishment thoroughly.

Aims of Punishment

The most obvious aim of punishment is *to retaliate* for the wrong done. The offender has done a wrong and it must be avenged. But this is a low and selfish aim. It is difficult to determine the proportion of the penalty to the offence and usually the punishment becomes an expression of primitive vengeance, often of a severe form. Another aim is *to prevent the offender from repeating his offence* and thus *to protect others* from harms at his hand. The dog that bites must be chained. But the chained dog often becomes more vicious. The aim of punishment in this case is defeated as it cannot change the disposition of the offender permanently. Another aim of punishment is *to deter* the offender and also others from committing the same kind of offence. But the value of punishment as a deterrent is often doubtful. Further, it is unfair to make one suffer, out of proportion, for the benefit of others. The heavy punishment may arouse sympathy for the offender in other pupils who will then revolt against the school order. This is also negative in character. The effectiveness of deterrent punishment depends upon the fear that is evoked. But fear is a violent emotion, inhibitory in character. It destroys initiative and creative energy and thus arrests growth. Only where the offence has become habitual, such forms of punishment can be judiciously applied. Sometimes the aim is taken to be *to vindicate the law* or rule violated. But school laws are not divine. So there cannot be any question of restoring their majesty. They are only for the convenience of conducting school affairs and they must be flexible and adaptable. So this aim is irrational. The

real aim of punishment in a school should be *to reform the offender by arousing in him the sense of guilt and shame and the feelings of sorrow and repentance.* He must realise the need for *re-adjusting his relations to other members of the school community* and be inspired by a positive attitude of the mind that will make him behave in useful and desirable ways.

Kinds of Punishment

With these basic ideas about the aims of punishment, let us now proceed to discuss the different kinds of punishment, usually employed by the teachers. The simplest form of punishment is *reproof*. It may assume the mild forms of a slight change in voice, calling the name of the offender, putting a question to him or gestural disapproval like lifting the eyebrows and shaking the head or it may take the form of bitterest sarcasm and vulgar abuse. Where the tone of the school is good and healthy relations exist between the teacher and the taught, mild reproof is very effective. It all depends upon the personality and tact of the teacher. When the fault is serious or persistent, rebuke has to be employed. But this should be used sparingly. Often interrogation and private discussion become effective. Reproof should be given quietly and earnestly. Threats and violence of language are out of place. Sneering and sarcasm are cruel and even good-natured ridicule is often dangerous.

Detention after school hours or during recess is another kind of punishment for laziness, late coming or disorderliness. It is often *accompanied by imposition of tasks.* When a boy has neglected his task, he must be taught to recognise what duty means. But this seems to be of doubtful advantage. It implies that the school is such a dreadful place that the pupil likes to leave it as early as possible. Again, if any work is set as punishment, it will create a disgust for the work. To ask a student to memorise *Dhulamandir* by way of punishment is an outrage upon Rabindranath. Often the child does not understand any relation between the offence and the penalty. Moreover, it is a punishment for the teacher, for he is also detained. The detained boy cannot help his parents in their

work after his school hours and the parents are kept in anxiety. So they are also punished. But detention becomes effective when the child is not allowed to join his mates in games or other interesting activities, but is made to sit and ponder over his fault. The teacher remains engaged in his own work and afterwards talks earnestly for his improvement.

There is the practice of giving *demerit marks* for various offences and the total of these marks determine some severe form of punishment at the end of the session. But this is unpsychological. The punishment is delayed for long and this cuts off all connection between the offence and its consequence. It involves a meaningless system of book-keeping. In this system merit marks are also given for good conduct. Thus the whole plan becomes one of debit and credit and defeats the end of punishment. *Degradation* of pupils is both unjust and unpsychological. *Withdrawal of privileges*, incidental to the membership in the school society, or for any special merit, is a good form of natural punishment for lack of sense of responsibility on the part of a pupil.

Exposure to social disapproval of the class-mates or *'saturation'* is effective when the tone of the class is good. But if the class-fellows begin to appreciate the offender, it becomes dangerous. So tact is needed in its use. A *posture of disgrace* like standing on the bench or kneeling down in the class or on the corridor may be effective in junior classes but not in the upper grades. Unnatural and painful postures are not to be assumed in any case. *Fines* are really punishment to the parents and do not serve the purpose of punishment at all.

In cases of serious breach of school discipline or of habitual crime, *suspension* is a useful form of punishment. The aim is often protective. Temporary suspension may also have reformatory value, but it all depends upon whether the pupil cares for the school or nor. Permanent suspension or *expulsion* is an extreme measure to be adopted when the offender becomes a menace to the moral welfare of the school and when all other measures fail. It deprives him of all chances of reformation. So only in extreme cases it is to be used.

The Salem House in Dicken's *David Copperfield* represents

the rule of the rod. The present view about *corporal punishment* is that it degrades both the person who inflicts it and the one who gets it. It evokes resentment rather than shame and repentance. It affects badly the relation between the teacher and the pupil. It never brings about the reformation which is the main aim of punishment. Often it becomes brutal and retributive. So there is a tendency to abolish it altogether. In acute cases of moral delinquency it may be employed sparingly. But then, it must be done promptly and privately. It should not be applied near any vital organ and never to a pupil who is morally callous. These are the different forms of punishment. It is to be remembered that punishment should be carefully devised so as to make the pupils realise that the penalty is the inevitable and natural consequence of their action.

Psychology of Reward

In connection with the psychology of punishment we have referred to Thorndike's *Law of Effect*. Psychologically considered, reward may also be taken as an application of this law in the classroom situation. Rewards are alwaps satisfying because they bring praise and sometimes material gains. When the boy's learning acts bring reward to him, he is pleased. So the strength of his learning bonds is sure to increase. According to C. E. Ragsdale, rewards, as satisfying situations, are *motivators of positive behaviour*. These can strongly energize and specifically direct the child's activities towards the desired goals. This psychologist holds that rewards may be *arbitrary or natural* and illustrates these by an example. A person may ask his little son to bring in some firewood and promise him a penny for his work. The boy will readily do this. But he may also tell his son in a persuasive manner to help him to get some wood so that both can have a nice fire. When the wood is brought, both of them may enjoy the fire and admire the flames. The money reward in the former case is artificial and *arbitrary* while the reward in the form of enjoyment of fire is *natural*. The kinds of behaviour in the two situations are very different. "This child who is constantly motivated by rewards dependent upon the arbitrary dispensation of other

people often learns to lie, cheat, deceive, and flatter to get rewards and learns to shirk when the rewards are absent. On the other hand, the natural rewards cannot be gained by lying, cheating, deceiving or flattery, and are never absent when work is faithfully done".

In learning situations rewards may be regarded as *incentives* from the psychological point of view. Incentives function as aids to motivation. Once motivation is induced in a learning situation, it can be kept persistent by the judicious application of incentives. This facilitates learning. A boy learns his lessons well or gains good marks in the examination. He is rewarded for this by his teacher or parents. This will act as an incentive. Next time he will do still better and his former learning will be strengthened.

In the social situations of the school, rewards may also be employed *to stimulate the competitive tendency*. A little child learns to try to beat his mates at simple activities. He cares little for winning or losing ; he is only interested in the excitement of trying. He begins to take interest in winning, as *rewards for winning* become common and significant. On the basis of experimental findings we can say that in general, competition leads to more effective work. But if the competitor is interested too much in winning, he will work so long as there is a chance of winning and slacken his efforts where there is no such chance. Where the reward is *individual recognition* in competition between groups or in individual competition, the best result is obtained. All the bad effects of unwise use of rewards are present where the reward is artificial and becomes the only object of attainment. Thus rewards are, from the psychological point of view, positive motivators, stimulating the instinctive propensities of acquisition or possession, of social recognition, of competitiveness and self-assertion. These also act as good incentives to further work. Their effectiveness is due to the fact that they are always satisfying. But unwise use of rewards may breed undesirable motives in the children.

Pedagogical Purposes of Rewards

A proper use of rewards is regarded as an indispensable means to the maintenance of order and discipline in the school according to the traditional pedagogy. It is desirable that a pupil should learn his lessons well and exhibit good manners from a sense of duty. But this sense of duty is not developed in a child ; it has to be cultivated. Secondly, the sense of duty implies a moral sense and a moral impulse. A child does not possess the moral sense which is the product of a long course of development and experiences. So some *inducement to right conduct* must be held out to him. Thirdly, the play-activity is the natural life-activity of the child. But all work cannot be made play. So some sort of *inducement* is again needed *to make him interested in the serious work* of the school. Rewards are employed for securing such inducement.

Kinds of Rewards

Let us now consider different kinds of rewards in vogue in our schools. First of all, p*raise* is the chief and the readiest form of reward at the disposal of the teacher. It is a forceful incentive te mental efforts and establishes a proper bond between right conduct and commendation. Subsequently right conduct becomes a habit. Then the pupil rsgulates his conduct rightly even without rewards. Thus praise becomes a powerful force in the moral development of the individual. But to be really effective it must not be indiscriminate.

Then there is the reward of p*lace-taking.* Pupils behaving properly and doing their lessons well are given seats in privileged places in the classroom. Place-taking in the form of emulation is a very powerful stimulus to mental efforts, as it satisfies the motives of competition and self-assertion. But it is not without defects. It may breed anti-social tendency ; it is apt to rise enmity within the class. It is too mobile and changing in its application. Pupils are sometimes moved up and down so frequently and summarily that its force as a stimulus to mental activity is totally lost. Finally, it is limited to the gifted only, rarely extending to the average.

School privileges may also be regarded as rewards. These

include the right to occupy certain positions in the class or school societies, to fill certain offices like those of monitors, group-leaders and the like, to enjoy concession in the payment of school dues and such other amenities. As these are bestowed on the basis of the pupils' merit and good conduct, these also act as good motivators and incentives.

Prizes and decorations are the concrete and tangible rewards awarded for academic proficiency, regular attendance, good conduct, efficiency in sports and other co-curricular activities. These may take the form of books, certificates, medals, badges, sporting goods, writing materials and other articles of use. They are often materially valuable by themselves, but they are also tokens of physical, intellectual or moral excellence and symbols of social recognition of the individual's worth. These are powerful incentives to action. Parents love their children if they get prizes ; teachers praise and encourage them. So the prizes stimulate their sustained effort. But these are also open to objections. This may breed unhealthy competition in the class and fail to stimulate the average who have no chance of getting any prize.

In awarding rewards we must be cautious about the risks involved in it. Incidentally we have mentioned some of them. Their injudicious use may degenerate into bribery. These may stimulate base motives such as avarice, jealousy, hatred and narrowness. Praise is always welcome, but it is not tangible and materially gainsome. So it may not be liked by the recipient. Moreover, rewards are bestowed usually for intellectual achievements, sometimes for physical efficiency and rarely for moral excellence. So these may stimulate 'a love of excelling rather than a love of excellence'. Then, again, rewards given on the basis of competition should be considered in relation to the social philosophy of education. Competitive attitudes and habits are the inevitable outcome of the system of education, constantly stimulating the motive of competition in the children. "To what extent are they socially desirable ? To what extent do they interfere with co-operative attitudes and habits and with ideals of service for the general social good ?"

Are Punishment and Rewards Essential ?

We have critically considered punishments and rewards from various angles. Let us now take stock of the position and decide whether these are essential or not. In a system of education which is predominantly academic in character, where the school cannot be organised as a full-fledged society for the children, punishments and rewards seem to be essential measures to be adopted for maintaining order in the school. Even then, the pattern of inflicting punishment and bestowing rewards requires careful study and revision. But in a child-centric and life-centric educational scheme, these are neither indispensable nor desirable. According to John Dewey the theoretical and bookish curriculum of our schools, detached from the life-interests of the pupils, is mainly responsible for employing the method of stimulating the adventitious motives of punishments and rewards. A socialised activity curriculum or a broad-based integrated curriculum, supported by rich co-curricular activities, is sure to arouse interest and self-activity of the pupils and develop all round discipline in them. They will then work for the love of work and not for fear of punishment or for getting rewards.

Questions

1. What is the place of discipline in child-centred education ? (B. A. Edu., 1957)

2. What do you understand by 'free' discipline and what is its place in the school ? (B.A., Edu., 1958)

3. "Discipline is not an external thing like 'order', but something that touches the inmost springs of conduct." Explain and indicate the educational implications of this statement. (B.T., C. U. 1959)

4. What are the ostensible aims of punishment ? Discuss the value of the standard forms of punishment inflicted in high schools. (B.T., C. U., 1952)

5. What is the psychological justification for the use of 'rewards' and 'punishment' in the classroom ? Which is more useful and why ? (B. T,, C. U., 1957)

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CHAPTER IX

The Psychology of the Group
Suggestion—Sympathy—Imitation

A

The Psychology of the Group

[**Problems :** (a) *Is collective teaching better than individual teaching* ?

 (b) *If so, what is the psychological nature of the group of pupils* ?

 (c) *What is 'sympathy of numbers'* ?]

Individual vs Group Teaching

In our discussion of the various aspects of education we have found that complete education is not a matter merely between a teacher and an individual pupil. Every student belongs to a group, and perhaps to several groups. He is also a member of the school community. These facts have vital bearings on the problems of curriculum organisation, on the problems of instruction and discipline. Originally education was carried on individually. With the increase in the number of pupils and growing needs for many-sided educational achievements group education came into existence. Certainly the organisation of the school with the grouping of pupils is the only way to educate a large number with the minimum expenditure of time, energy and money. But is it better than individual education ?

In a group the teacher aims at teaching the average child. But an average child is a statistical myth even in the most homogenous class. There are individual differences among the learners in respect of intellectual and other abilities, mental and physical energy, aptitudes, interests, temperament and will. The rate of progress, the method of approach, the suita-

bility of educative experiences, all vary from individual to individual. Often the individual is lost in the group. If the teacher aims at instructing the child of average merit, the gifted will be clogged and the dullards will be dragged at a pace far beyond their capacity. Again, group teaching makes hygienic conditions difficult. It may lead to rivalry, jealousy and other evils. The unique problems of individual child cannot be dealt with effectively in a class. It is also difficult to establish a hearty personal relation between the teacher and the taught. Should we then abolish collective teaching ?

But education is not mere possession of a body of knowledge. It is as broad as life. It is full-fledged self-development in and through society. It is the process of progressive adjustment to the human environment. To live completely in the complex and changing society of modern times the individual must form social bonds within. He must learn how to get along with others ; he must acquire social efficiency. This socialisation cannot be done through individual education. It depends upon social intercourse and reciprocal response, co-operation and participation in shared activities. When a number of children assemble together for collective activity and instruction, egoistic impulses and individual claims are subordinated to group interests and enterprises. Only in a social group the individual can derive self-consciousness and self-realisation by measuring his own ability against that of others. Group life always stimulates his activities through emulation and co-operation. From the teacher's point of view, group teaching ensures specialisation and division of labour among the members of the staff. Individual instruction would have required teachers with encyclopœdic knowledge. So we conclude that group education is much more important than individual education.

Psychology of the Group

We have found that the grouping of pupils is indispensable in modern education. But a mob of boys cannot be educated. To provide proper educational guidance for a group, the teacher must have some idea about the psychology of the group. Is the class just a crowd, a mob ? To answer this, we should

first consider the psychology of a crowd. The mimetic tendencies of sympathy, suggestion and imitation are the chief dispositions operative in producing the crowd effect. "The individual forming part of a crowd, acquires, solely from numerical considerations, a sentiment of invincible power which allows him to yield to instincts which, had he been alone, he would perforce have kept under restraint." The crowd, consisting of such metamorphosed individuals, is impulsive, irritable, credulous, intolerant, and readily susceptible to suggestion. Its morality may be much lower or much higher than that of the individuals composing it. It is not much influenced by reason and it possesses little critical attitude. It is, however, highly imaginative. Another feature of the crowd is its tendency to be led by a leader with some power and prestige In a general way a group of individuals in a school resembles a crowd. Here "the heterogenous is swamped by the homogenous." A child in company with his classmates is a radically different person from the same child in his home or in the company of a tutor. The mimetic impulses operate in highly intensified way and the personal influence of the teacher is more potent when he guides several pupils than when he has only one or two to instruct. Apart from the teacher, every class has one or more natural pupil-leaders. If a student-leader can once win the confidence of his fellows, he possesses great hold upon them. His group will stick to him through thick and thin. Considering these, we may say that a group of pupils is a psychological crowd, exhibiting many of its characteristics.

But Drever holds that a mob or crowd has come together temporarily, only to dissolve soon. Its collective methods of thinking, feeling, and willing are transient ; it has only a *here-and-now* consciousness and no memories or sentiments as groups, no traditions or continuity. But the ideal school group is held together by a comprehensive common purpose and has continuity and permanence. So it should better be called *the community type* of the psychological group. The community spirit or *esprit de corps*, which is the happiest outcome of group education, emerges from the *sympathy of numbers* experienced by the child in the group.

Sympathy of Numbers

The expression 'sympathy of numbers' owes its origin to David Stow of Glasgow, who waged war against the monitorial system with its small classes and pupil-teachers. He advocates large classes with adult teachers because of the group spirit that arises from the presence of a large number of pupils working together. David Stow points out that there is a power in number not experienced in individual teaching. "There is an intellectual and moral sympathy that children feel with those of the same age which is not felt by the members of a single family. In a family, the boy at twelve sympathises not with his brother at nine and still less with his sister at seven or eight; he naturally chooses for his companions those about his own age and makes the choice from sympathy." In order to get along with others of the same age, a boy must adapt himself to the sympathies of others. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

It appears that the sympathy of number as emphasised by Stow is nothing but what McDougall calls the gregarious instinct. The manifestation of the herd instinct in its cognitive aspect is termed by some as *suggestion*. Its manifestations in the affective and conative aspects are called *sympathy* and *imitation* respectively. These general tendencies are operative in a group and lead to the development of the group spirit or sympathy of numbers. But this view is to be accepted with some qualification. The social spirit includes not only the mimetic tendencies, but also opposition. Social opposition is marked in games with their element of contest, in the give-and-take of conversation, in debates, in competitions and conflicts between individual and individual, between groups within the school. In fact, social consciousness and group spirit develop through different processes of social interaction such as opposition, co-operation and social adjustment in which suggestion, sympathy and imitation also play a dominant role. In our discussion of the teacher's influence on the pupils, maintenance of order and discipline, organisation of curricular and co-curricular work, and the psychology of the group, we have always referred to the operation of the mimetic tendencies. It

is necessary that we should now consider the nature and educational significance of these broad features of the mind more thoroughly.

B

Suggestion—Sympathy—Imitation

[**Problems :**   (a) *What is mimesis ?   What is imitation ?*

(b) *What is the psychological nature of suggestion, sympathy and imitation ?*

(c) *What is their significance in educational growth ?*]

Mimesis and Imitation

Imitation is the general tendency deep rooted in human nature. It is the tendency of an individual to copy or 'take over from others their modes of action, feeling and thought.' Imitation in this wide sense is discussed under the name of *mimesis* by Nunn. According to him, mimesis may involve widely varying levels of intention. Lloyd Morgan refers to two levels of mimesis, *biological or instinctive imitation* and *reflective imitation*. Drever also distinguishes two levels of imitation, *unconscious imitation* and *deliberate imitation*. In both the views, the former refers to the lower level and the latter the upper one. Valentine restricts *mimesis* to the lower level and regards the higher type as *imitation*. When a chick pecks or drinks because its neighbours do so, conscious intention is totally absent. When a little boy, just after school hours, joins in chasing and being chased by his mates, there is little or no trace of deliberation. These are instances of pure and simple mimesis or imitation at the lowest level. But a child, trying to imitate the skipping of the elders, or a girl, attempting at imitating the dance of her elder sister, must apprehend and mentally retain the pattern of the act, and master the consti-

tuent movements through deliberate practice. Here mimesis
is raised to the level of consciousness and passes into true
imitation. In this sense, the difference between mimesis and
imitation is one of degree and not of kind. The conscious
element in the former is reduced to the minimum and in the
latter it is most pronounced. Thus imitation is the dynamic
and conscious manifestation of mimesis. Knowing, feeling and
willing are the three elements of our conscious and purposive
behaviour. The broad and general tendency to imitation or
mimesis manifests itself in all the spheres of mental functions,
cognitive, affective and conative. The process of imitating cog-
nitive elements or thoughts is called *suggestion*, the function
of taking over from others their feelings is called *sympathy*,
and the copy of external features and motor acts is termed as
imitation in the restricted sense. Let us consider the psycho-
logical nature of each of them.

Nature of Suggestion, Sympathy and Imitation

Suggestion has been defined by McDougall as *a process of
"communication resulting in the acceptance with conviction of
the communicated proposition in the absence of logically adequate
grounds for its acceptance."* It is highly operative in a group
and is the manifestation of the mimesis in its cognitive aspect.
Suggestion may come spontaneously from the natural and the
social environment without any distinct human agency, or it
may be the direct and deliberate influence which one exerts
upon another. (The process is unconscious on the part of the
person suggested who does not feel in any way that he is being
influenced from outside.) Sometimes an individual is prone
to do the opposite of what has been suggested. This is called
contra-suggestion or *counter-suggestion*. (Often one suggests
something to oneself and acts according to that suggestion.
This is a case of *auto-suggestion*. The extreme form of sugges-
tion is *hypnotism* in which the individual suggested completely
surrenders himself to the will of the person suggesting.)

Sympathy may be regarded as the manifestation of mime-
sis in its feeling or affective aspect. It is another name for
fellow feeling and is the central factor in the psychology of the

crowd. "It is community of feeling that converts a mob of unrelated individuals into a body moved by a single will, capable of heights of heroism and depths of villainy to which few of its members, acting alone, could rise or fall." McDougall defines sympathy as the '*direct induction of emotion*' *or feeling from one mind to another*. In a gathering of people emotional states, for instance, states of fear or hilarity—arising in individuals are apt to spread by induction throughout the whole group. Feeling-spread, according to Nunn, is almost wholly biological imitation or pure mimesis. "Speaking generally we catch from others, without reflection, their enthusiasm, their terror or their depression."

Imitation in the restricted sense may be regarded as the operation of the mimetic tendency in its conative aspect. In biological or unconscious imitation of action, the action imitated is only a stimulus releasing in the imitator a train of activity already prepared in him. A child running in imitation of another child can only do so when he has learnt to run. Seeing a child crying, a baby cries without knowing why the other child is crying. Here imitation is the result of sensory-motor suggestion. The motor action is suggested by sensory experience. But conscious or deliberate imitation involves apprehension of the pattern to be imitated with the relations therein, co-ordination of the imitator's movements into a significant whole corresponding to the pattern of the model, and perfecting his imitative act through trial and error, constantly checking the trials by comparison with the model. With these ideas about the nature of suggestion, sympathy and imitation, we shall now discuss their significance in the development of the child.

Significance of Suggestion, Sympathy and Imitation

Suggestion plays an important part in the intellectual development of the individual in all the stages of life. Unconscious imitation or assimilation of cognitive elements in the social environment is called social suggestion or *passive mentation* (Finney). It is through this spontaneous social suggestion that the child assimilates whatever cognitive material comes within his purview in his immediate surroundings. The infant

is simple by nature, intellectually under-developed, helpless and dependent, and submissive to the elders. So he is very suggestible and educable His vocabulary, habits of speech, accents and intonation, ideas about persons, things, activities and relations, his manners and general conduct, concepts of right and wrong, good and bad, beautiful and ugly, in short, his mental and moral contents are shaped by unconscious suggestion. In late childhood, the boy becomes less suggestible because of his critical attitude, spirit of personal enquiry, concrete interests and self-confidence. But this is also the stage of hero-worship and admiring towering personality. The ideal teacher, by virtue of his self-control and reserve, his superior knowledge and vested authority, is a man of prestige in his eyes. Prestige being an important condition of suggestion, the boy is greatly suggested by the teacher in all respects. Adolescence with its emotional storm and stress, newly developed sex urge and the spirit of romance and adventure, moodiness and negative self-feeling, and an attitude of dependence, is also another period conducive to suggestibility. The adolescent turns to his parents who are idealised by him. He turns to the teacher who is an ideal parent-substitute. He turns to heroes in life, literature and history. It is through suggestion, consciously or unconsciously given by the objects of his attachment and worship that he gets new ideas and ideals, moral standards of living. To be brief, most of elementary and secondary education and much of college education are but systematically organised processes of social suggestion by which the conserved social culture is transmitted to growing mind. Suggestion is also potent in adult life. Its manifestations may be marked in malicious gossip and public rumours, in superstitions, in irrational belief in palmistry, in shaping prejudices, and in folk-ways and *mores* of a society. It is the chief instrument in the hands of the advertiser and the propagandist. Nobody can become a successful political leader without the power to influence others by suggestion. Suggestibility is never a weakness, nor is it a foe to spontaneity and originality. Of course, to be original is to be something more than a mere imitator. 'It is to add something characteristic to one's copy ; it is even to be selective of the

copy one imitates.' But imitation is a necessary factor in the development of originality. "The most original minds find themselves only in playing the sedulous ape to others who have gone before them along the same path of self-assertion." Can we distinguish the voice of Shakespeare in his early works from the voices of his contemporaries ?' "Einstein must first imitate the thought of a Newton before he can advance upon it."

Imitation in the restricted sense is also important in life. If learning is to be understood in a wide sense as the modifica- tion of behaviour, then imitation is an important phase of the learning process. The child learns to talk by unconscious assi- milation of sound materials first ; then after the period of incubation and experimentation with vocal organs he consciously imitates definite sounds and uses them to express his ideas. Movements of voluntary organs and simple motor acts like sitting, walking, running and the like are also the products of imitation to a considerable extent. It will be, of course, diffi- cult to differentiate the contributions made by unconscious mimesis, self-guided imitation and imitation guided by instruc- tion. Deliberately the child tries to imitate the pattern reading of the teacher, the specimen of a good handwriting, sketching, drawing, modelling, movements in the physical training. He also tries to imitate the outward bearing, manners and even mann- erisms, patterns of behaviour of persons whom he admires. Adopting current fashions and styles is also a case of imitation. Thorndike, however, denies that there is a tendency like imi- tation. He explains the results of imitation on the basis of learning from experience and the law of habit. A child learns to speak not by imitation but by forming a habit as a result of experience gained through *trial and error.* The motive is not one of imitation but simply "the original satisfyingness of the approval so often got by doing what other men do." Speech- habit is, of course, a complex process involving many factors besides imitation. But imitation is also there as has been proved by Drever. So we conclude that unconscious or delibe- rate imitation is present in many acts of learning, especially in acquiring motor skills and habits.

Sympathy as the process of induction of feeling is highly
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significant in human life, particularly in the healthy development of social bonds. Thought, feeling and action are so integrally inter-related 'that mimesis, beginning in one, commonly spreads to the other.' When a sympathetic bond is established between a child and his teacher, the teacher, becomes an object of love and admiration. The child, then, begins to copy his handwriting, his turns of speech, his manners and dress and this beginning may end in imitating his ideas, opinions and sentiments. We have already noted how sympathy among the members of a group generates fellow-feeling. In fact, since we can feel for others and feel with others, so we are truly social beings. Through this induction of feeling from mind to mind, intimate social relationships are established between man and man. Because of this tendency it has been possible for us to appreciate and enjoy literature. When we read a lyric, we identify ourselves with the poet and feel the same feelings and sentiments as experienced and expressed by him. When we enjoy a novel or a drama, we identify ourselves with the characters and experience their trials and tribulations, their hopes and fears, their joys and sorrows. Thus from the standpoint of social and emotional development the importance of sympathy cannot be overestimated.

In conclusion, we like to point out that the mimetic tendencies of suggestion, sympathy and imtitation are parts of our biological heredity. The success of the functions of a teacher as a personal factor in the school environment and as a manipulator of that environment, the organisation of a real social life in the school, fostering positive discipline and other desirable qualities in the pupils,—all depend, to a very great extent, upon the proper utilisation of these tendencies.

Questions

1. Show how imitation is important in the development of a human being.

2. Is there such a thing as the sympathy of numbers ? Can we consider a group of individuals in a school as a crowd ? If so, why ?
                                    (B. T., C. U., 1951)

3. Discuss from the psychological point of view the relative merits and demerits of school education and individual education. (B. T., C. U., 1949)

4. What is 'mimesis'? What are the different levels of 'mimesis'? Explain with examples.

5. Discuss the nature and significance of suggestion, sympathy and imitation. Is imitation opposed to originality?

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CHAPTER X

Democracy and Education

A

Education for Democracy and Citizenship

[**Problems :** (a) *Why is it necessary to discuss education for democracy ?*

(b) *What is democracy ? Is it a political creed only ?*

(c) *How does it differ from a totalitarian pattern of the state in educational organisation and control ?*

(d) *What is the nature of education in a democracy ?*

(e) *What is education for democratic citizenship.*]

Need for a Particular Social Ideal

Education, as we have conceived in the course of our discussions in the preceding chapters, is in keeping with the democratic ideals of life. We have formed the idea that education is the process of progressive adjustment of the individual to his world through implicit social direction. Institutionalised education in particular is essentially a social system and educational institutions are really social institutions. So the current educational system reflects the character of the community out of which it grows. The kind and quality of education will, therefore, vary with the pattern and quality of life prevailing in the society. So it is necessary to consider the general nature of an ideal social life in determining educational ideals.

The term, society, is ambiguous. In social philosophy 'society' is conceived as a unity by its very nature, connoting community of purpose, loyalty to public ends, *we-feeling* and sympathy, reciprocal relationships and mutual response which unite individuals together. But when we consider the denotation of the term instead of confining our attention to its conno-

tation, we find a plurality of societies, good and bad. Men grouped together in criminal conspiracy, business aggregations that prey upon the public while serving it, political machines held together by the interests of plunder, are all included in the society. If it is said that such organisations are not societies, then the concept of society becomes so ideal as to be of no use, having no relations with facts. Each of them, no matter how opposed to the interests of other groups, has something of the praiseworthy qualities which hold it together. There is honour even among thieves. In short, instead of a society there are many kinds of societies. So a criterion for the educational reconstruction implies a particular social ideal.

Meaning of Democracy

Democracy has become a stockword in the field of social philosophy. A democratic society is, by almost universal agreement, regarded as the best form of society. So modern educators are also thinking about the democratic philosophy of education. But what is democracy ? It not easy to answer this question positively. Democracy can not be defined satisfactorily. It is a dynamic concept and an evolving one. Different nations claim that they are the true democrats. The Americans do not have a king or designated ruler. They elect those who carry on the responsibility of government for them. The rulers' actions are subject to review at stated times and their positions are dependent on the citizens' favour. So America claims to be the best democratic country in the world. The British claim that they have a more truly democratic way of life than the Americans. They have a king ; but the king is only a figurehead symbolising the unity of the empire. They have a life term House of Lords, but it has very little power. The power actually resides in the House of Commons. The cabinet and the members of the latter House are subject at all times to public opinion. Switzerland, without a king, is regarded as a democracy not much unlike America. Russia claims that her people are striving after real social democracy, not merely after political democracy. The late Hitler of Germany, the late Mussolini of Italy, Franco of Spain, and Per'on of Argentina

had been most vocal in assuring their people that they were working for the common good and were truly democratic. In the midst of such confusion, a clear understanding of democracy is urgently needed.

Narrowly conceived, democracy signifies a political creed. According to the ideals of political democracy, adult franchise is a significant characteristic of it and the government of a democratic state is formed by the representatives of the people. 1t is, as Abraham Lincoln puts it, *a government "of the people, for the people, and by the people."* In this system all citizens of the State enjoy equal rights and privileges, and have also duties and obligations, all specified, in the constitution. Individual liberty is emphasised; individual interests are safeguarded. The representative form of Government has a cabinet responsible to the people. It is not merely concerned with the legislative, executive and judicial functions of administration, but also with the varied aspects of social well-being, always safe-guarding the interests of the individual. Accordingly, there are Government Departments, related to the varied aspects of the people's welfare. The preamble to the Constitution of India, as quoted below, will give us a clear idea about the ideals of a democratic state. "We, the people of India, having solemnly resolved to consitute India into a Sovereign Democratic Republic and to secure to all its citizens ; Justice, social, economic and political ; Liberty of thought, expression, belief, faith and worship ; Equality of status and of opportunity : and to promote among them all, Fraternity assuring the dignity of the individual and the unity of the Nation,......do hereby adopt, enact and give to ourselves this Constitution."

But political democracy, inspite of its many good qualities, is not free from defects. The representatives of the people may not always be the best persons, because the election is mostly influenced by party propaganda and often by underhand forces. This is particularly true in India where most of the people are poor, illiterate, not politically conscious, and hence easily susceptible to external

influences in forming their judgements. In a parliamentary form of democracy the major party, very often representing a little more or less than half the population, forms the government and as such it cannot be called, in the strictest sense, *a government by the people.* Again, in India once a person is elected, he cannot be called back during the tenure of his service, even if he does not serve the interests of his electorate. Emphasis on individual rights and privileges encourages competition and as a result of this, class distinction, class conflicts, legalised or even illegal exploitation and oppression, social injustice, inequality and corruptions may prevail in the society. Thus, a democratic state may come to the position of serving the privileged classes instead of doing greatest good to the greatest number.

But democracy is not merely a political creed. It is a philosophy of life, a way of ideal living. In the ideal domocracy the conflict between the individual and the society, between group and group disappears. Here the highest good in life is conceived to be the harmony and identification between individual good and social good. Here individuality is fully honoured and given due importance, but at the same time its inseparable relations with other individuals, its obligations to the society at large, are also fully recognised. Equality of opportunity is to be enjoyed by all, social justice is to be secured for all in all the spheres of life, civic, political, economic, cultural and religious. In short, an ideal democracy is characterised by (i) fullest possible opportunity for self-realisation of every individual through co-operative, associated group life, (ii) real liberty, real equality, and true fraternity in all fields of life, (iii) co-operation and mutual help instead of competition and exploitation, (iv) absence of class distinction and class conflicts, (v) avoidance of classes which do not mix and interpenetrate, (vi) absence of stratification of social institutions, and (vii) a free voice of all in the government of all. The powers and acts of an authoitarian government are not at all times subject to review, rejection, or modification by those affected thereby. Its spirit in the socio-economic region is the maintenance of the old order, old customs

and *mores.* "*Democracy, on the other hand, embodies the spirit of adventure, the quest for new ideas, the modification of old ones, the fearless yet critical search for new ways of adjustment to changing conditions, with one ultimate purpose in mind only, the advancement of the happiness and well-being of all, with special privilege to none*" This kind of a classless, dynamic, non-authoritarian democracy is the ideal for which man should strive.

Education in a Democracy and in a Totalitarian State

In any kind of regimented social order such as Fascist Italy and Nazi Germany of the past, the individual does not require to indulge in independent thinking or in chalking out his own lines ef action. These are done for him by the authorities. He is simply to obey, to do what is ordained for him. Education here is conformity to set patterns and not transformation. It is imposition of a dictated system from outside. "But in a democracy, if it is anything more than the thoughtless exercise of vote, an individual must form his own independent judgement on all kinds of complicated social economic and political issues and decide his own course of action." The commission on the Reorganisation of Secondary Education in America states, "The purpose of democracy is so to organise society that each individual may develop his personality primarily through activities designed for the well-being of his fellow-members and of society as a whole… Education in a democracy both within and without the school should develop in each individual the knowledge, interest, ideals, habits and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends."

The difference between education in autocracy and education in democracy is remarkable not only in aims and functions, but also in control and organisation. In a regimented system, all the rules and regulations, terms and conditions, the educational policy, in short, all aspects of educational administration are controlled by the supreme authorities at the centre. In a democracy, there is a central educational authority ; but

actual administration is usually in the hands of local authorities, constituted in a democratic way. In the former system, it is the Dictator who is interested in educating the people in a specific way ; in the latter, people themselves are interested in education. The Imperialistic Government of the past did not want education of the masses. In a democracy education is universal. As to the organisational pattern, there may be varied types of schools in non-democratic states, but all institutions belonging to a particular type and category are rigidly uniform. In a democracy the system is marked by greater variety and is flexible and adaptable to the needs of the different localities. Democracy respects individuality whereas any other form is a negation of it. As to internal organisation, in non-democratic systems discipline is negative, co-ercive and rigid ; schools are so many factories, so to say, which manufacture a particular brand of men as desired by the authorities. In ideal democracy a school is organised as a simplified. purified, better-balanced democratic society where individuals develop freely through associated life, developing within them the sense of responsibility and initiative and the sense of positive discipline and practising the art of democratic living through the system of self-government.

Education for Democracy and Citizenship

From the foregoing discussion it becomes evident that education has great responsibility in an ideal democracy. To emphasise this point we are forced to repeat, "Citizenship in a democracy is a very exacting and challenging responsibility for which every citizen has to be carefully trained." A citizen of an ideal democracy must be socially conscious, practically efficient, enterprising, co-operative, peace-loving, law-abiding and progressive with a broad national and inter-national outlook. He must be a man of sound health and have full mastery of the knowledge and skills needed in the basic aspects of living. He must be a worthy member of a happy home and an able citizen of the state with appropriate sense of civic and political responsibilities. He is to be an active and productive member of the state with adequate vocational efficiency. He must know how to

make the best use of leisure and he must be, above all, a man of character. A harmoniously developed, adaptable, socialised, enterprising and progressive individual is the true citizen of an ideal democracy. Education should direct all its efforts towards producing such an ideal citizen.

We should remember that from the standpoint of the democratic way of life, education cannot be content with the acquisition of mere practical efficiency. It must train the pupils in the art of democratic living, fostering in them the social values of love, co-operation, non-violence, spirit of service and sense of social justice. The democratic philosophy of education, then, signifies the fullest growth of the individual in terms of his personal abilities and aptitudes and in and through society, making him a worthy member of the community with great faith in the ideal of democracy.

B

Education for National Integration

[**Problems** : (a) *Why should education consider national integration ?*

(b) *What are the factors that constitute national character ?*

(c) *What should education do for national integration ?*]

Education and National Integration

(Organised education, as conceived by us, is essentially a social system and as such it must contribute to social well-being.) But society is an abstract term, signifying in a general way an association of inter-related individuals. What are the boundaries of a society ? Is it only a local group ? Or, does it extend to wider spheres ? To discuss about society and social systems within clearly defined and very broad limits, it is better to use the term, *nation*. To-day every nation has its own national

system of education reflecting its ideals and aspirations. (The national welfare must be the chief concern of any organised national system of education. Now, national integration is one of the important aspects of national good. So education cannot remain indifferent to the problem of securing national integrity.) Again an ideal democracy, to be worthy of its name, depends upon the training of its citizens in the most efficient manner. (A true citizen of a democracy must possess, among other qualities, a genuine love for his country and countrymen.) He must be a patriot with a keen sense of the value of national integration. Education seeking to produce such a worthy citizen cannot neglect the question of bringing about national solidarity.

Education for national integration is particularly needed in India. India is a land of variety and diversity not only in physical features and climatic coditions but also in respect of language, religion, manners, customs, traditions and folk ways, in tbe patterns of living prevalent among different sects and localities. Moreover, our country was under a foreign rule which deliberately fomented disintegrating forces to check national integration. Under foreign oppression we could not make much progress in various fields of life. Only recently we have achieved our political freedom and have resolved to transform India into a welfare state, a secular democratic republic. For the reconstruction of national life in all the spheres we require trained man-power, efficient leaders, and above all, national unity, Education in new India must, therefore, take into consideration the problem of national integration. In order to deal with this problem properly, it is necessary to understand the implication of the terms, nationalism, nation and nationality. Let us now consider their meanings.

Meaning of Nation, Nationalism and Nationality

The nineteenth century is described by the historians as the era of nationalism. But, what is nationalism ? It ean be simply defined, as loyalty to a common ideal, since it is highly complex involving varied psychological and social factors. A nation is often defined as a racial unit with common ancestors, common language, common culture, a eommon homeland and

certain common characteristics. But such a claim cannot be true as is evident in the cases of the U. S. A., the U. K, and India. The difficulty is due to the use of three allied terms, nation, nationalism and nationality. Nation and nationalism are associated with the existence of a political state. Nationality implies the spiritual tie which binds together a group of individuals, feeling itself as one, so that a number of different groups may exist together within the same political state, united by the bond of nationality. Nationalism and nationality may be synthesised in the definition that they represent a spiritual quality which implies a common homeland, corporate life, corporate growth, corporate self-consciousness, based on a community of culture. A nation is, then, a group of individuals, sharing a common culture and bound by the spiritual quality of nationalism.

Nationality or nationalism cannot, then, be just a sentiment like John Bullish patriotism. The main criteria of nationality are psychological ; the growth of nationalism is governed by traditions, historical perspective, and principles and ideals shared in common, leading to pride in group membership in the larger social unit, i. e. the nation. The development of nationalism has forced men out of narrow sectionalism and has cultivated loyalty to the national state. Nationalism is, then, a mental state or loyalty to ideals based on a national state. Since it can be conceived in terms of ideas and sentiments, education is steadily assuming an ever-increasing vital role in programmes of national development. It influences, and is influenced by national character.

From the biological point of view, all children start their life in the same manner as members of the human race. But as they grow up, differences in national character become evident. What are the factors that determine national character and national differences ? The first factor is the nation's history and tradition, leaving imprints of manifold influences on the minds and culture of the people. The second concerns the class and social distinctions existing in a country resulting in the conflict between tradition, supporting class distinction, and progress, demanding freedom and equality of opportunity for

all. The third, not so important, refers to the racial characteristics. The fourth factor determining national character relates to the distribution and mobility of population. A stable population without adequate means of communication tends to be more genetic and conservative, and less curious and adaptable to new situations. A mobile population tends to be demotic and more responsive to change. The fifth factor is the nature and distribution of the social organisation relating to whether it is rural or urbanised. The sixth refers to the influence of wealth and its distribution, whether it is a spur to competition or co-operation. The seventh one concerns the character and quality of educational institutions and their relations with the church or the state. Finally, the social philosophy, the political theory, underlying the constitution of the national state is a very potent factor in shaping national character. With these fundamental ideas about nationalism and the constituents of national character, let us turn our attention to the problems of education for national integration in India.

Education for National Integration

(a) **Retrospect :** To tackle this problem it is, first of all, necessary to understand the roots of disintegration among the nation. Politically there was never any national integration in the past history of India. India was always divided into a number of kingdoms, very often at war with one another. During the Hindu or Buddhistic period and also in the days of Muslim rules, some powerful monarchs succeeded in conquering the neighbouring kingdoms and in establishing a vast empire. But it was an externally imposed political unity and even that did not last long. There was never any opportunity to foster the spiritual quality of nationalism on all-India basis. Only in the cultural sphere, greatly influenced by religion, there was national integration in ancient times. In the Brahmanic period, religion which was based upon the realisation of the Absolute or *Brahma* in the whole of creation, was the source of inspiration and the means of unification in the life of the Indians. With the temporary degeneration of this liberal religion, Buddhism came into being and rapidly spread throughout the

country. Although it came into conflict with orthodox Hinduism, it acted as an agent of national integration in the moral and religious sphere. Then came the Muslims whose fury destroyed at the outset all Buddhistic institutions. Under the patronage of the Muslim rulers the Islamic religion and culture struck root in Indian soil. Hinduism was influenced by Islam in two ways. First, it tried to fortify its position by formulating strict caste-rules in the *Smriti* works. Secondly, the democratic principles of Islam made their way in the social and religious system of the Hindus and led to the rise of liberal movements, the inauguration of the *Bhakti* cult. The soil had been prepared by Budhism. Gradually, the *Vaishnava* cult with its greatest exponent Sri Chaitanya emerged phoenix-like from the ashes of Buddhism. The various divisions and sub-divisions of the major religions, different religious cults and sects, particularly the religious communalism between the Hindus and the Muslims caused bitter feuds and bloodshed and disintegrated national life in the past.

But the political history does not give us a true picture of the cultural life of India. Faith in and devotion to God, realisation of unity in diversity, plain living and high thinking, subordinating material interests to spiritual values, a liberal outlook tolerating and assimilating diverse ideas and practices from different cultures, thought for the poor and the suffering, regard and respect for women, spirit of self-sacrifice and service, a deep obligation to promote human well-being, love of peace and freedom and nonviolence, ceaseless devotion to the claims of justice, and adundant faith in human brotherhood, irrespective of race or colour, nation or religion,—all these qualities, synthesised into a pattern of living, constitute the essence of Indian culture. This noble and liberal culture is conserved in the Indian *classics*, in the Vedas, in the Upanishads, in the Puranas, in the Epics, and in the social practices, folkways and *mores*. Through the indigenous system of education as imparted in tols, chatuspathis and pathsalas, through the customs of the indigenous administrative set-up in the rural communities or *Swadesi Samaj*, through religious fares and festivals, *Jatra, Kathakata, Kirtan* and other modes of folk-

entertainment, Indian culture has so long been transmitted from generation to generation. The Islamic culture has perpetuated side by side with Hindu culture through the religious observances, congregations and social systems and through the indigenous education imparted in madrasas and muktabs. Even in the past, inspite of the antipathy of many of the Muslim rulers towards Hindu religion, inspite of fundamentally different social and religious ideas, the Hindu and Muslim communities, through long association, growth of Indo-Muslim community and the influences of several liberal movements, came to imbibe each other's thoughts and customs ; beneath the surface of storm and stress in the peaceful rural areas there flowed a general current of mutual harmony and toleration in different spheres of life. Thus, culturally there was a national unity at least in the rural community life, although in the political sphere there was absolute distintegration.

The British took advantage of the political conflicts in India and succeeded in consolidating an empire here. They adopted the *divide-and-rule* policy and augmented all subversive forces that disintegrated our national life. They destroyed the indigenous system of education and introduced the English system, quite foreign to the patterns of Indian life. They tried to separate the intelligentia of the country from the ordinary people by westernising them through new education and culture. They patronised the feudal lords and neglected the masses. They kindled greed and temptation by occasional bestowal of royal favour. They bred and spurred intense communal feuds. Thus the British rule was a great disintegrating force. At the same time their administrative system, bringing all the people under the same laws and establishing peace and order within the country, acted as a unifying agent. But more important was the development of political consciousness and national sentiment among the Indians which resulted in the great national movement for freedom. The upsurge of national sentiment uniting the Indians together was also the outcome of the foreign rule. The British were to quit India ; but they dealt a final blow and left India, divided into Pakistan and Hindustan.

(b) Disintegrating Factors : With this historical background in view we shall now mention, in brief, the chief disintegrating factors in our national life. In the first place, we shall refer to religion and religious communalism. India is a multi-religious country and the evil effects of religious conflicts and communal riots have already been noted by us. The second disintegrating factor is the rigid caste system with the concommitant notion of untouchability, hatred for the lowclass people, segregation of different strata of the society and the like. Although many of the evils have been abolished by law, mentally most of us still remain the same. Thirdly, ours is a multi-lingual country and this difference in language is a hindrance to national unity. Although Hindi has been accepted as the federal language, it has only given birth to controversy and conflict. The fourth factor is narrow provincialism and still narrower sectionalism. We often hear of such slogans as 'Bihar for the Biharis', 'Assam for the Assamese' and the like. The fifth factor refers to different political parties with their isms and creeds which clash with one another. The sixth factor of disintegration relates to the partition of India and influx of refugees. These persons are uprooted not only from their economic security, but also from their cultural habitat. They require both economic and cultural rehabilitation without which they cannot be integrated with the national life of India. The seventh one is failure of the reconstruction of the economic life of the nation on more equitable distribution of wealth with the consequent problem of unemployment, concentration of wealth in a few hands, and increasing poverty of the masses. Eighthly, we should mention the illiteracy, ignorance and superstitions of the majority of the Indians as another factor of disintegration. The ninth factor is the purely academic system of education, obtained as a legacy from the British rulers, which never breeds nationalism in the pupils. In fact, there is no national system of education in India. Finally, we must mention the perpetuation of loose war-time morals, culminating in vices and corruptions, intolerance and competition, love of power and luxury, profiteering and black-

marketing, high price of essential commodities beyond the means of the majority and the resulting frustration of the people. Swami Vivekananda states very rightly, "Three men cannot act in concert together in India for five minutes. Each one struggles for power and in the long run the whole organisation comes to grief."

(c) **Educational Measures** : It is needless to emphasise that it is not easy to do away with the disintegrating forces enumerated above. The problem is intimately connected with the wider question of social reconstruction, the building of national economy improving the material conditions of living for all, development of happy inter-state relationship, a good government rigorously repressing anti-social trends and practices and securing social justice, fostering fellow-feeling and national sentiment in the mass and such other matters. Here we are concerned only with the educational issues related to national integration. It is no exaggeration to say that India as a national state can be saved from disintegration and utter collapse only through an ideal national system of education. Realising this truth some thinkers advocate that educational administration in India should be centralised and an integrated uniform pattern of national education should be introduced. As a preliminary measure, the policy of nationalisation of text-books should be adopted. As against this we like to point out that this policy of centralised control or of nationalisation of text-books is not in keeping with the democratic ideals for which India stands, nor is it in harmony with our Constitution. Moreover, nationalism is a spiritual quality ; it is to be developed from within, not to be imposed from outside, and mere bookish education can not serve the purpose. As regards the improvement of inter-state relations, we suggest exchange of teachers and pupils, inter-state competition in games, sports and cultural affairs, and visits and excursions to different states with opportunities for free mixing with the pupils of the places visited. In the field of language learning, emphasis should be laid on the mother tongue and one other modern Indian language may be studied. In Canada and Switzerland there are more than one

state language, in the U. S. S. R, all the languages have equal status ; but nowhere is national unity impaired.

Since nationality or nationalism as a spiritual quality implies a common homeland, corporate life, corporate growth, corporate self-respect and self-consciousness, the school should be organised as a vitalised, integrated and ideal society through curricular and co-curricular activities. Always the worthy human qualities, spiritual values, goals of an ideal democracy are to be emphasised. The teacher's own nationalistic sentiment and personal influence are potent factors in fostering nationalism in the pupils. Before the school sits, everyday the pupils may assemble in the assembly hall or in the school compound where national anthems may be sung and extracts from the writings of great national leaders may be read out. National festivals like the celebration of the Independence Day, the Republic Day and the like, observance of Great Men's Days like Mahatma Gandhi's birth day, Netaji's birth day, centenary celebrations within the school and participation of the pupils in general national ceremonies outside the school are important means to promote national sentiment in them. Once this sentiment is formed, the problems of national integration will be solved. The Indian universities as repositories of culture and pioneers of progress have also great responsibility in this matter. They are to serve as catalytic agent for the synthesis of culture, providing "a meeting ground where values inherited from ancient and medieval India can be combined with the fresh influx of knowledge and experience from beyond the seas." Then and then only, they will be able to unify the diverse elements within the nation, creating within the people an imaginative vision, an intellectual breadth and a system of values in harmony with the goals of Indian culture and democracy.

C

Education for International Understanding

[**Problems** : (a) *What is the need for international understanding ?*

(b) *Can education do anything in this respect ?*

(c) *What is UNESCO ?   What is India's position in it ?*

(d) *What can the schools and universities do in fostering international understanding ?*]

Need for International Understanding

In discussing education for national integration we have emphasised the development of the spiritual quality of nationalism in the pupils. But this nationalism must be true patriotism. "True patriotism involves *three* things,—a sincere *appreciation* of the social and cultural achievements of one's country, a readiness to *recognise its weaknesses* frankly and to work for their eradication and an earnest *resolve to serve it* to the best of one's ability, harmonizing and subordinating individual interests to broader national interests." This must not be a narrow patriotism. To-day there is nothing more dangerous than the proclamation, "My country, right or wrong". So intimately inter-related is the world to-day that no nation can survive or thrive alone. The development of a sense of world citizenship has become as imperative as that of national citizenship. Patriotism must be supplemented by a lively realisation of the fact that we are all members of One-World, and must be prepared, mentally and emotionally, to discharge the responsibilities which such membership implies.

The epoch-making changes in the modern means of communication and transport have far-reaching effects upon social, economic and political relations. These have practically annihilated distance between man and man, between nation and nation. Now all men are practically one another's neighbours. Economic and political considerations transcend national barriers. Modern war, industry, trade and commerce are so integrated that any crucial change or development in any part of the world will affect all other parts. All these have made international understanding a necessity.

The rapid and progressive growth of national self-consciousness marked the nineteenth century as an era of nationalism. The last century and the first few decades of the present century witnessed the cult of nationalism moving in a sinister direction.

generating prejudice and rivalry between nations, and ultimately leading to the World War, bringing the world almost to its destruction. But that nightmare is gone, at least apparently, and the dawn of a new era appears to be in sight in which another concept, based on the desire for self-expression and self-determination, is going to be evolved and directed to-wards inter-national co-operation and good will. There are good signs of inter-national understanding on all sides. The International Red Cross Society, UNESCO, UNICEF, and other international organisations are doing their best for fostering international understanding. Various international conferences, peace missions, youth festivals, children's day, women's conference, interchange of teachers and scholars, foreign scholarships and the like are the manifestations of this new realisation of universal brotherhood. An Indian lives happily in England; a German does not feel lonely in America; an American enjoys life in Paris. India mourns the death of Kennedy; America expresses deep sorrow at the demise of Pandit Nehru. The whole world celebrates Rabindra centenary.

But these are only momentary flashes of hope. The international situation is full of tension. The western powers are giving their colonies political freedom very often as grudging gifts. There are military revolts in many Asian and African territories. Nations are entering into military alignments. There is mistrust between the neighbouring nations. Think of India with Pakistan on one border and China on the other, extending their aggressive hands towards this country. Unfortunately man has not been able to keep pace mentally with the rapid conquest of time and space and its accompanying changes in the physical and social environments. Material progress has been accelerated by the advancement of science and technology, but long cherished ethical values, spiritual qualities have been thrust into the background. This spiritual barrenness has produced "hooded and veiled international criminals" who "have auctioned their souls" to the Devil. Science has contributed much to human good, but it has also given us atom bombs and hydrogen bombs. It appears that the destructive forces are more powerful than the spiritual values. The five principles of *Pancha Shila*,—(i) mutual

respect for one another's territorial integrity, and sovereignty, (ii) non-aggression, (iii) non-interference in one another's internal affairs, for any reason of an economic, political or ideological character, (iv) equality and mutual benefit, and (v) peaceful co-existence,—have been accepted by many nations only in theory, without any intention to follow them in practice. In fact, the promise of a new era of international understanding and good will is far from being realised. The whole world is divided into two camps, one led by communist Russia and the other by democratic America, with India and a few other nations sticking to the policy of non-alignment. Both the camps claim to be the apostles of world peace, but both are fully equipped with the most destructive weapons. A cold war is being fought between the two sides. The UNO is standing as a helpless spectator and the world is awaiting with anxiety and horror a third World War and an utter collapse of human civilisation. Russell has rightly remarked. "The spirit of our age is the manifestation of aspirations to march to perfection. thwarted and bled in the end,,' In no other age in the history of mankind has there been a greater need for nations to know, to feel and to act for one another than at the present. So international understanding is the greatest need of the day.

Education and International Understanding

Can education do much in promoting international understanding ? A national system of education reflects the achivements and aspirations, the ideals and national character of the people of a country. If the nation itself does not sincerely feel the need for international understanding and sympathy, can its educational system inculcate in the educands an attitude of tolerance and sympathy for other nations ? If America regards Russia as an enemy of democracy and if Russia thinks of America as a land of the capitalists masquerading as democrats to safeguard their vested interests, can education foster mutual understanding in any of these countries ? Thus, in this matter education can only have limited scope. The problem requires many-sided attack and honest efforts for its solution. Nevertheless, education as a means of promoting human welfare cannot

remain indifferent to it. Education does not only assimilate external social influences ; it has a *telic* function as well. It gives purposive direction to the society. Values inculcated through it are carried to the wider world by the persons educated. The present age seems to be the age of the triumph of the irrational. The cult of the irrational has been substituted for reason. Much of the impending perils of humanity can be averted by fostering the *rational will* and education can do much in the development of rationality. The deliverance of man from his self-destruction possibly lies in education designed to develop rationality, universal love and sympathy in man. A number of very interesting and significant experiments are being made in many institutions throughout the world to develop international understanding. Of these, the enterprises of **UNESCO** deserve special mention.

UNESCO and INDIA

The second World War led to the formation of the *United Nations Organisation*. Its purposes are (i) to maintain international peace and security, (ii) to develop friendly relations among nations, (iii) to co-operate internationally in solving international economic, social, cultural and humanitarian problems and in promoting respect for human rights and fundamental freedoms, and (iv) to be a centre for harmonising the actions of nations in attaining these common ends. One of its specialised agencies is the *United Nations Educational Scientific and Cultural Organisation* or UNESCO, formed in November 1946. Article I of the UNESCO constitution states, "The purpose of the organisation is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for rule of law and for the human rights and fundamental freedoms, which are affirmed for the peoples of the world without distinction of race, sex, language or religion by the Charter of the United Nation." The Organisation has taken up a number of schemes, projects and programmes. These include, (i) holding general conferences, international seminars, symposia and round table discussions, (ii) advising and assisting nations

through experts implementing their educational and cultural programmes, (iii) collection of statistical data and information about different aspects of educational and cultural activities from different nations, (iv) programme of Free and Compulsory Education, (v) programme of Fundamental Education, (vi) Scheme of Associated Projects including initially Projects on Fundamental Education, now extended to Public Libraries and Library Schools, (vii) programme of Associated Schools Projects in Education for International understanding, (viii) project on production of Reading Materials for Neo-literate, (ix) Exchange of Persons Programme, and (x) scheme of Travel Grants to Youth Leaders to enable them to participate in international conferences, seminars and work camps Besides these the Organisation has its shemes in the fields of scientific and cultural activities.

India is a founder member of the UNESCO. An *Indian National Commission for Co-operation with Unesco* was formed in 1952 and since then it has been functioning to promote the understanding of the objects and purposes of Unesco among the people of India, to serve as liaison agency between Unesco and the institutions working for progress and to act as adviser to the Government of India in matters relating of Unesco. There is close co-operation between this Commission and Unesco and India heartily participates in its programmes and projects. A *National Fundamental Education Centre* has been set up ; a training centre in the field of Fundamental Education for international service has been opened. Some Indian libraries have been granted the status of Associated Projects by Unesco ; some Indian schools have been included in the programme of *Associated School Projects in Education for International Understanding*. Thus India is not blind to the essential need for developing international good will.

Education for International Understanding

But all the plans and programmes sponsored by Unesco and adopted by different nations are, as things stand to-day, quite meagre. It is not the function of a few organisations and institutions, brought under Unesco schemes, to promote international fellow-feeling. Let us, therefore, consider what the

general educational system can do in this respect. In the beginning we like to point out that there is no incompatibility between national and international culture. Different national cultures may develop side by side in peaceful relation, contributing to the progress of international culture. A comparative study of different national cultures can alone furnish the basis for true international understanding. Children of every nation must be given an understanding of the different national cultures and taught to respect them. This should be one of the chief functions of the educational institutions. In the school level, the curriculum should include a modern foreign language, social study as a comprehensive study of human society, history and other social sciences. In teaching these, the evil effects of imperialism and colonisation, of racial hostilities, communal conflicts, and such other inhuman and irrational systems, should be laid bare to them. The principles of *Panchashila*, distinctive human qualities and spiritual values should always be emphasised. Knowledge about other lands and their culture-patterns should be imparted to them through books, films and broadcasting. *Unesco Days* should be observed in the schools. In short, if we succeed in providing a life-centric education through a simplified, purified, ideally democratic school society, our pupils will develop into worthy citizens with broad international outlook. The universities have greater responsibility in this matter. All institutions of higher education should make studies of world affairs, Eastern and Western, an important part of their undergraduate programmes. All universities should strengthen their graduate and professional institutions to include international aspects of their disciplines and professions. Many of them should become the centres to train specialists in world affairs. They should develop special educational programmes to fit the needs of increasing number of foreign students. Many of them should establish close co-operative programmes with educational institutions in other countries. Accordingly, from the standpoint of fostering international understanding, the functions of colleges and universities should be to make provision for the study of world affairs, to promote international exchange of scholars and teachers, to offer specialised foreign

language or area study programmes, and to co-operate in overseas projects in the programmes of Unesco.

The present picture is not wholly gloomy. "Whether International Order of Fedaration of Mankind is a myth or reality, one thing is to be distinctly examined that national barriers are breaking day by day and the spirit of the modern man is no longer on the side of narrow and rigid nationalism······One thing is sure that, if not to day. hundred years hence, there will be certainly an International State of Universal Brotherhood."

Questions

1. What sort of young people does the democratic school aim to produce ? How can the characteristic principles of democracy be translated into school practice ?

   (C. U., B. T., 1955)

2. Discuss to what extent the organisation and control in the schools of a democracy should differ from those appropriate under other forms of Government.

   (C. U., B. T., 1956)

3. Write an essay on : The Democratic Ideals of Education.

4. What are the problems of national integration in India ? What can education do to help national integration ?

5. Write an essay on : Education for International understanding.

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CHAPTER XI

A Sequel to 'Philosophy and Education'
Idealism—Naturalism—Pragmatism

A

Idealism in Education

[**Problems :**   (a)   *What is idealism ? What are its different forms ?*

            (b)   *What are the propositions of idealism ?*

            (c)   *How do the Idealists interpret educational aims and functions ?*

            (d)   *What is wrong with Idealism in Education ?*]

Meaning and Forms of Idealism

In Chapter II we have discussed in a nutshell the three major schools of philosophical thoughts having significant bearings on education. Now we propose to study each of these schools more thoroughly. Idealism as the oldest and the most influential philosophical school is to be discussed first. We have already stated that the term, *idealism* is in reality *idea-ism* with the '*l*' inserted for euphony. It is derived from Plato's metaphysical doctrine that reality consists in ideas and that ideas or whole-truths are universal in character. The material universe as perceived by common man and as conceived by physical sciences is an incomplete expression of reality. For its completion, the conception of a super-sensual spiritual universe is a necessity.

As a philosophical doctrine and as applied to education, Idealism takes many and varied forms. In one form it is assumed that the universe is rational, not due to any set of mechanical principles, but rather to the existence of a Universal Mind. Thus Fechner holds that the universe itself is a great organism having a body and a soul. Hegel's absolute idealism

regards the universe as a great thought process. Another form, held by Leibnitz, assumes that the ultimate elements of so called matter has a mental character, that every atom has mind, life and energy. This is known as panpsychism. The third form, upheld by Berkeley, holds that the physical world is only an appearance and that things exist and have their reality only when they are being perceived. They have no reality, no existence apart from the perceiving mind. Kant's phenomenalism does not deny the objective reality. But it holds that man cannot know it in itself. Besides, there is a numenal or real world of which we can and do have direct knowledge,—the world of experience, of conscience, of duty and moral values.

Propositions of Idealism

The following fundamental propositions of idealism, collected from many sources will give us a clear idea about its nature :—

(a) True reality is spiritual or thought.

(b) Nothing exists except what exists in the Absolute Mind of which our finite minds are parts.

(c) What mind projects into the world is the only reality.

(d) Ideas and purposes are the realities of existence.

(e) Personality being the union of ideas and purposes is the ultimate reality.

(f) The intangible values are the ultimate and eternal realities.

(g) Knowledge and values are universal and eternal. The true method of obtaining these is the speculation of our reason, our mental or spiritual vision.

(h) The supreme form of speculation or mental vision is intuition.

Idealism and Education

As Idealism believes in the existence of universal ideas and eternal values, as it has great faith in the spiritual unity exis-ting among the diversities, most of the idealistic educators hold that the aim of education should be the realisation of these absolute ideas and values. To understand clearly the idealistic

conception of educational aims, it is necessary to study its interpretation of human life in details.

Idealism does not believe in the purely instinctivistic interpretation of human experiences. Experience takes place through interaction between man's nature and his environment. Idealism gives a characteristic interpretation of environment and human nature.

Idealistic Concept of Environment

The analysis of the human environment gives us two main divisions—the material or the physical and the cultural or the mental. There is a natural environment and a psycho-social environment, a world of things and a world of men. The latter is unique in man. There is great difference even between man's physical environment and that of animals The animal has to accept the environment as he finds it, but man has kept fashioning his physical environment down the ages to suit his needs and purposes. The existence of this characteristic type of physical environment—the artefactual, the main feature of which is change—makes demands on education which at once distinguishes it from mere behaviour training of animals.

The spiritual environment is man's own making, a product of man's creative activity. "This is why human life has a value, why education is a mission." Instead of being content to take things as he finds them, man sets about to question, to enquire their origin, to embellish what he finds or produces, to strive after something better than the given—in a word, to progress. Thus, knowledge, art, morality arise out of his divine discontent. Material goods are restricted in quantity and their possession is controlled by competition, whereas cultural goods are not diminished by diffusion. Spiritual possessions also differ from the material in that they have to be re-acquired by each individual himself ; they cannot be simply inherited like material wealth. On this need to reacquire at each stage the spiritual possessions of the race rests the necessity for education. The task of education is to transmit from one generation to the next the cultural or spiritual heritage of man. This heritage as a product of creative mind is ever-increasing and developing.

Education must foster this development of cultural inheritance. The analysis of cultural environment presents difficulties. Horne analyses it into three elements—intellectual, emotional and volitional. According to him truth, beauty and goodness are the spiritual ideals of human race and adjustment to these three is the supreme task of education. Rusk regards this analysis as unsatisfactory and incomplete as it cannot find a place for religion. He analyses the spiritual environment into four divisions—intellectual, moral, aesthetic and religious. Education should draw its materials from the capitalised and epitomised experience of the race in these four-fold cultural spheres of knowledge, art, morality and religion.

Idealism and Human Nature

With reference to human nature, Idealists do not regard the interpretation of modern psychology as adequate. The instinctivistic view of human nature is rejected. According to them, human endowment comprises not only impulses and reflexes but also primary elements of "values". Through the ever widening contacts with artefactual and cultural environment, through infinite modes of self-expression the individual gradually comes to realise his own self and ultimately possesses a fully integrated enriched personality. Human personality is of supreme value and constitutes the noblest work of God.

Idealistic Aim of Education

From such considerations, we reach the aim of education specially associated with idealism i.e, enrichment and exaltation of personality, of self-realisation, making actual or real the highest potentialities of self. This self-realisation is not an isolated or self-sufficient attitude. Man's higher or spiritual nature is essentially social, universal. The individual can realise his full potentialities only as a member of the human family, participating in and enhancing the cultural values that are the common possession of all mankind. In affirming the real existence of spiritual values, their eternal nature, their universality, idealism enriches the social concept of education. Further, since the fully realised human personality is the thing

of supreme worth, it follows that the goal of education must be self-realisation for all. So Rusk concludes that idealism constitutes a philosophical charter for universal education. In short, "when we recognise the priority of man's unique cultural environment, when we realise that in the transmission and in the increase of cultural inheritance through its constant recreation lies the supreme task of education, that man possesses spiritual powers adequate to the task, then our philosophy of education is idealistic."

Criticism

Although Rusk is of opinion that Idealism is the most adequate of all the philosophies of education, we donot agree with him. Undoubtedly, it gives us noble and lofty aims for educational achievements, but it is not above criticism.

In the first place, we like to point out that it is based on mere intellectualism. Too much emphasis on rational knowledge and disdain for empirical knowledge have created a gulf between knowing and doing, between theory and practice. This dualism between knowledge and the act of knowing is not tenable.

Secondly, Idealism, by maintaining the faith that ideals and morals are eternal and fixed, indulges in abstraction, fixed solutions, a-priori reasons, closed systems and pretended absolutes and origins, it turns away from concreteness, facts, actions and powers. It neglects "real possibilities, real indeterminations, real beginnings, real ends, real evils, real crises, catastrophes and escapes, a real God and a real moral life as common sense conceives these things."

Thirdly, it offers little in the practical fields of developing workable curriculum, organising educational institutions and developing efficient techniques and methods.

Fourthly, emphasis on the transmission of knowledge, art, morality and religion has led to the making of education bookish and theoretical, detached from the real currents of life outside the school.

Fifthly, by neglecting the natural conditions of living and the problems arising from them, Idealism defeats its own ends of self-realisation and enrichment of personality for all,

since the material conditions including class distinction, competition, exploitation and the like, donot offer equal and free opportunity for self-development to all.

We may agree with the idealists that absolute truths, eternal values exist, but can these be imparted to the individual from outside ? Are not these re-discovered, re-constructed, re-interpreted in the light of one's life experiences ? Are not they changing, being conditioned by the cultural and material changes in the world ? Rusk extols christianity. But what are the Christians doing now ? It indicates that Christian values are not values for the Christians to-day, as these have not evolved out of their life experiences. Thus, mere fixation of values is not enough, there must be indication of some workable process to realise them in practice. This, Idealism fails to do. Hence, inspite of the lofty aims propounded by it, Idealism fails to become an adequate philosophy of education.

B

Naturalism

[**Problems** : (*a*)   *What is Naturalism as a philosophical doctrtne ? What are its different forms ?*

(*b*)   *What is naturalism in education from the materialistic and biological points of view ?*

(*c*)   *What are the limitations of naturalism in education ?*

(*d*)   *What are its educational contributions ?*

Meaning of Naturalism and Its Forms

Naturalism, as we have noted in Chapter II, is opposed to Idealism in its interpretation of reality. As against the spiritualism or mentalism of the Idealistic explanation, it contends that the ultimate reality is *matter*, and not *mind* or *spirit*.

As we have seen, there are two forms of Naturalism as a philosophical doctrine. These are materialistic naturalism and

biological naturalism. The former is a philosophical generalisation of physical sciences which interpret the phenomena of existence in terms of physics and chemistry. The universe is like a great machine and all the living organisms and non-living material bodies are so many complexes of atoms and molecules regulated by physico-chemical laws. Thus materialistic naturalism starts with the phenomenal nature and tries to fit man, who is nothing more than a highly complicated physico-chemical machine, into the mechanistic picture of the world as painted by sciences.

Biological naturalism, on the otherhand, derives its data and first principles from the biological rather than the physical sciences. With a great faith in biological evolution, it accepts man as the highest form of living organism in the evolutionary process. Man is never a machine. He is endowed with *life-force*, *elan-vital*, *libido*, *will-to-power*, *will-to-live* or whatever we may call it. The biological nature of man which consists of primordial impulses, instincts and emotions, tendencies and propensities and which he shares with animals, is his true nature. It unfolds and develops spontaneously from within. So human struggles and achievements, the great drama of man's life on earth, can be explained in terms of some simpler forms of motives and drives which are possessed by him and the animals alike. Thus the past history, the racial habits, the inherited equipments shape the destiny of man.

Naturalism in Education

Materialistic naturalism manifests itself in education in the tendency to regulate the life of the educand in accordance with the laws of the physical sciences. In its extreme form, it aims at making the human machine as good a machine as possible by attending to its construction, by elaborating it and making it capable of more and more complicated tasks. Here self-preservation is the first law of life. Since sciences minister to direct and indirect self-preservation, these get priority in the curriculum for the sake of effective adjustment to the material world. The underlying ethical doctrine is heldonistic which supports discipline by natural consequences. The mechanical psychology

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of Thorndike and of the Behaviourists is typical of materialistic naturalism.

Biological naturalism, so far as it is applied to education, is a term loosely connected with systems of training that are not dependent on schools and books but on the actual manipulation of the life of the educand. It reacts against any artificial system imposed upon him and aims at creating conditions that will foster free spontaneous self-expression and natural self-development. Its watch-word is "Back to Nature" and its fighting adjective is "artificial". Modern eugenics trying to improve the human race by regulating and controlling those who should be allowed to bear offspring, is the offspring of naturalism. Recent psychological tendency in education and the current movement for mental testing reflect naturalistic philosophy.

Inadequacy of Naturalism as a Philosophy

Naturalism, as a complete philosophy of education, is certainly inadequate. Materialistic naturalism offers an impersonal mechanistic interpretation of reality, highly intellectualistic and indifferent to human hopes and efforts. "The paralysing horror of the naturalistic view of life, the nightmare of an indifferent universe" is not at all inspiring in our educational efforts. It supports materialistic determinism but fails to explain consciousness and purposiveness of man. It neglects the creative ability of man. It cannot account for disinterested action and ethical values.

Biological naturalism, too, fails as a satisfactory philosophy of education, as it emphasises only self-expression but neglects self-realisation and self-fulfilment. It also neglects the cultural environment, problems and needs of society, particularly the need for maintaining the continuity of social life by transmitting the conserved social heritage. It also fails to account for the cherished values of man, his disinterested pursuit of knowledge. It emphasises the empirical self and is silent about the pure self. Bagley holds that the results of mental testing influenced by naturalistic metaphysics lead us to a fatalistic tendency and educational determinism. It gives us a negative philosophy

of education, a collection of statements about which the schools can do nothing. It disregards the possibilities of progress through environmental agencies.

Contributions of Naturalism to Education

However unsatisfactory naturalism as a philosophical doctrine may be, it has tremendously influenced modern educational practice. First of all, we should note its constant emphasis on the child's nature. Education is to be based on that nature. Education is "the process of development into an enjoyable, rational, harmoniously balanced, useful and hence, natural life." Thus the stress on child's nature is equivalent to emphasis on his natural development. Education is merely the fostering of natural development and it takes place when the needs, abilities interests of the child are allowed to develop freely with minimum interference. Considered from this point of view, the educator is only a guide, "a setter of the stage, a supplier of materials and opportunities, a provider of an ideal environment, a creator of conditions under which natural development takes place." All these may be summed up by the term "paido-centricism" which is essentially naturalistic. In all the complexities and elaborations of modern educational developments like the Dalton Plan, the Winnetka Technique, the Montessori system, the Decroly Method and so on, it is the child who has entered into his kingdom.

Another feature of naturalistic education is that it is based on psychology. The desire to know child nature and its development has led to the direct study of the child himself, the result being an ever-increasing stock of knowledge regarding the innate endowment, the process and product of development of every aspect of the child's life. Psychology may not set goal for education but it can ascertain whether a set goal is realisable or not. It has greatly influenced the organizational problem of curriculum construction, of grading and arranging educational material to accord with the child's developing interests and abilities, of framing the time-table and such other matters. It has discovered principles of guidance to ensure economy, efficiency and permanence of learning. The modern

tendency to adapt educational objectives, means and methods to the individual is the product of the psychology of individual differences. In short, educational practice to-day has been completely psychologised. As regards actual methods naturalistic education supports activities with real things rather than verbal studies. The play-way in its manifold forms is the outstanding general method of creative education and it is essentially naturalistic. As naturalism advocates freedom for the educand discipline is no longer an externally imposed rigid order. It is developed through organising the school as a free natural society where self-government is the order followed.

After having discussed the broad features of naturalistic education, let us now take stock of the position. We have already noted the limitations of naturalism, but this should not make us blind to the benefits that may be derived from sane naturalism. Even an idealist should allow that a sane naturalism carries an educator a long way. Lofty aims may be set, but to realise them we must follow the course of natural development. When ways and means of education are considered, it seems the only sound standpoint to discover the nature of the child, to start with him as he is and to guide him in accordance with the natural course of his development. The psychology of McDougall and others has clearly shown how morals, ideals, organised self or character are formed as products of natural development. So, a sane naturalism does not disregard values. It protests against authoritative imposition. Thus, naturalism has really been most helpful and stimulating to educators and teachers.

C

Pragmatism

[**Problems** : (a) *Is Pragmatism something new ? What does it mean ? What are its propositions ?*

(b) *What are the aims and methods of Pragmatistic education ?*

(c) *What is wrong with it ?*

(d) *Does Pragmatism seek to combine the methods of Naturalism with the conclusions of Idealism ?*]

Origin of Pragmatism

There is absolutely nothing new in the pragmatic method. The sophists may be regarded as early pragmatists. Socrates was an expert in it. Aristotle used it methodically. Bacon's contention that knowledge is to be sought for the relief of man's estate, Locke's affirmation that our business is not to know all things, but those which concern our conduct, Hodgson's insistence that realities are only what they are 'known as',—all these reflect pragmatic outlook. But all those thinkers were merely precursors of pragmatism. As a clearly formulated philosophical doctrine, pragmatism is clearly a modern theory. It was first introduced into philosophy by Charles Peirce in 1878. Subsequently William James and John Dewey became its chief exponents.

Meaning and Propositions of Pragmatism

W. James explains pragmatism in the following way: "The term is derived from the same Greek word meaning action, from which our words, 'practice' and 'practical' come." The Pragmatists are vehement in their protest against sheer intellectualism which is indifferent to the feelings and volitions of man, against any closed system, any fixed belief, which shuts all enquiry and progress. There is nothing absolute in the universe ; everything is changing and dynamic. Relativism is, therefore, more real than absolutism. The advocates of this doctrine emphasise *practical needs, efforts of faith, acts of choice, subjective passions, emotional postulates* and the like. Pragmatism is essentially a humanistic philosophy, typically Anglo-Saxon in outlook and representing American way of life. As we have stated earlier, the first main proposition of pragmatism is that s true judgment is one which gives satisfactory results in experience and that its truth is tested by the way in which it works in practice. Satisfactory working and utility are the

criteria of the true and the good. "True ideas are those that we can assimilate, validate, corroborate and verify." The second proposition is that truth happens to a judgment. In its satisfactory working a judgment becomes true. "Truth happens to an idea. It *becomes* true, is *made* true by events. Its verity is, in fact, an event, a process, the process namely of its verifying itself, its veri*fication.* Its validity is the process of its valid-*ation.*" The third proposition is that if a belief works in practice, we have a moral right to hold it.

Pragmatism in Education

(i) **Meaning and Aim :** The best exposition of the educational philosophy from the Pragmatists' point of view has been given by John Dewey in his *Democracy and Education.* Pragmatism cannot, without being untrue to itself, fix up *a-priori* values and ideals to which educational efforts should be directed. So the Pragmatistic aims of education never include disinterested pursuit of knowledge or acquisition of universal ideas and eternal values. Of course, education includes physical, intellectual, aesthetic and moral aspects, but these are regarded as the major modes of activity through which values are to be *created* and *discovered.* The most general aim of education, according to this view, is just the creation or discovery of values through experience. Pragmatism seeks to modify the original nature of the child by providing for him a helpful type of experience, particularly that of a social character, in which he participates directly and actively. Education, as Dewey conceives it, is growth through experiences. Life is growth and growing, developing is life. This growth takes place through the modification, re-direction, co-ordination and organisation of the child's impulses and desires, his interests and abilities, in such a way as will help him to meet the demands of his life-situations successfully. Since the child's early activities are vague, diffused and unadapted to the realities of life they require direction which must not be external and co-ercive. The best direction, implicit and internal, is provided by social situations. Thus, education is the process of the never-ending growth of the child through social direction, a process of conti-

nuous leading into the future through experience or reconstruction of experience, enabling him to participate worthily in the democratic way of life. There is tremendous faith in the individual, in democracy, in human progress and in the perfectibility of man.

(ii) **Organisation of Education :** Since Pragmatism holds that educational growth takes place through social direction, the school should be organised as a vitalised, simplified, purified, better-balanced and ideally democratic society, integrally related with the bigger community outside. The curriculum should not be a mere collection of abstract studies, taught in air-tight compartments. When the child first comes to school, he is spilling with activities of all sorts and quite eager to take part in real and concrete work. So the pragmatist urges for integration and advocates activity curriculum or experience curriculum, consisting of certain concrete and productive activities related to the interests of the child, reflecting some major ocupations of man and providing a complete social life for the developing individual. From this he will acquire needed knowledge, skills, social efficiency, sense of reality, right attitudes and values. Discipline in this scheme is never negative. It is an inner sense of auto-discipline resulting from indirect social control through constructive group work and associative living. To quote Dewey again, "The separation in schools between intellectual and moral training···is simply one expression of the failure to conceive and construct the school as a social institution, having social life and value within itself." This is primarily responsible for the lack of inner discipline in our pupils.

(iii) **Methods of Instructon :** As regards the methods of instruction, the Pragmatists emphasise the activity principle and the purposive elements in the learning process. The project method involving purposing, planning, executing and judging is typically pragmatic. A project is "a problematic act carried to completion in its natural setting." It is "a voluntary undertaking which involves constructive effort or thought and eventuates into objective results."

Criticism

The pragmatic method has been criticised by different educators. It is not of universal applicability. The infant's activity seems to have no end beyond itself, so here the method is out of place. At a later stage, although it is effective, it is not easy to plan projects having sufficient width and comprehensiveness. Undue stress on 'practice' may lead to the error of neglecting *pure* science, of making art the handmaid of crafts and of employing poetry merely to decorate a project.

But more severe protest against pragmatism has been raised by the Idealists in regard to its neglect of long cherished values and subordination of thinking to practice, particularly in the field of education. These questions are put : Is this instrumental function the sole function of thought ? Can it not devise its own problem and seek its own satisfaction ? Eucken declares that truth can only exist as an end in itself. Bosanquet holds that a practical activity with a given end should be distinguished from a theoretical activity in which the end is constructed by thought. If, then, thought can set its own end, knowledge for its own sake may be a possible motive, a liberal education may still be recognised as a worthy aim. The pragmatic theory of values is also questioned. Is pragmatism justified in reducing 'the true','the right', and 'the beautiful' to the expedient or useful ? Mankind has throughout all the age regarded certain truths, the truths of Christian religion, for example, as unique and eternal. Such truths are quite in another realm of experience than the expedient. Further, success is not the only criterion of a truly moral act. A good act is good even although it brings suffering in its train. While regretting the divorce of knowledge from life, Bertrand Russell at the same time admits that there is much knowledge which seems to be valuable on its own account, quite apart from any use to which it is capable of being put. He further adds that all the great advances are at first purely theoretical and are only afterwards found to be capable of practical application. Thus according to the Idealist, subordination of truth to practice reflecting a utilitarian view is invalid as it fails to develop interest in knowledge for its own sake and to explain art, morality, and

religion. "Just as Naturalism fails because it regards the world of science as the complete reality, so pragmatism fails because it regards the world of practice as the complete reality."

But the pragmatic scheme of education as discussed above is quite sound both psychologically and pedagogically. We may agree with the Idealists that absolute truths, eternal values exist. But can those be imparted to the individual from outside ? Are not these rediscovered, re-constructed, re-interpreted in the light of one's life-experiences ? Are they not changing, being conditioned by the cultural and material conditions of living ? The worth of Pragmatism in education will be clearly realised when we compare it with Idealism and Naturalism.

Pragmatism in Relation to Idealism and Naturalism

Pragmatism rose as a protest against both Naturalism and Absolute Idealism. Its chief protest is against the impersonal mechanistic interpretation of reality resulting from Naturalism, against the indifference of science to human hopes and efforts. For the category of causality in science the Pragmatist substitutes human purpose as the dominating conception in the interpretation of experience. So Pragmatism is essentially a humanistic philosophy. To escape from the "paralysing horror of the naturalistic view of life, the nightmare of an indifferent universe," to discard the conclusions of Science, pragmatism seeks to discredit mere intellectualism by which these conclusions have been arrived at.

This attack against intellectualism is extended to Hegelian or Absolute Idealism by reason of its too intellectualistic interpretation of reality. Pragmatism denies any doctrine of fixed eternal values. It revolts against Absolutism and extols Relativism. It maintains that man creates his own values in the course of his life experiences. The Pragmatist, "turns away from abstraction and insufficiency, from verbal solution, from a-priori reason, from fixed principles, closed systems, pretended absolutes and origin. He turns towards concreteness and adequacy towards facts, towards action and towards power."

In spite of this attitude of antagonism towards both Naturalism and Idealism, Pragmatism seems to possess various

elements in common with both the schools of philosophical thoughts, particularly in relation to education. To understand this affinity between Pragmatism and Naturalism on the one hand and between Pragmatism and Idealism on the other, it is necessary to discuss comparatively the methods and conclusions of education as upheld by each of these schools of thought.

According to both Pragmatism and Naturalism the data of education are the child and his environment. The interaction between the two constitutes the child's experience through which alone he can be educated. Both emphasize the purposive element in the educative process. Naturalism attaches great importance to the child's nature. Education is to be based on that nature. Education is the process of development into an enjoyable, rational, harmoniously balanced, useful and hence natural life. Education, then, is merely the fostering of natural development and it takes place when the needs, abilities and inclinations of the child are allowed to develop freely through interaction with the environment. Considered from this point of view the educator is only a guide, a setter of the stage, a supplier of materials and opportunities, a provider of an ideal environment. All these may be summed up by the term paidocentricism, which is the essential mark of Biological Naturalism. Pragmatism, too, holds that the child is the measure of all things educational. It seeks to develop the original nature of the child by providing him with a helpful type of experience through a specially selected environment in which the child participates directly and actively. Education, as Dewey Conceives it, is growth. Life is growth and growing is life. This growth takes place through the modification, redirection, co-ordination and organisation of the child's needs and abilities in a given environment. It realises that the child is already eager for self activity when he first comes to school. Educational method must utilise the spirit of self activity. The activity to be selected for the child must provide the maximum drive and purpose in the learning process. As in Naturalism, so in Pragmatism, self activity and direct life experiences are the bases of educative process. Both support activities with real things rather than verbal studies. The play-way in its mani-fold

forms is the outstanding general method of creative education. It is essentially naturalistic, but its spirit,—the spirit of spontaneous joyful self expression, of inducing whole-hearted purpose in the child,—is adopted by Pragmatism in its Project Method and Activity Curriculum. From this discussion it is clear that Pragmatism mostly adopts the methods of Naturalism in its educational scheme, however much it may differ from Naturalism as a philosophical doctrine.

But the conclusions of Pragmatistic education fundamentally differ from those of Naturalistic education. The watch word of Naturalism is 'Back to Nature' and its fighting adjective is 'artificial'. Materialistic Naturalism seeks to make the human machine as a good a machine as possible by attending to its construction, by elaborating it and by making it more and more capable. Biological Naturalism seeks to produce a natural man as opposed to a socialised man. In short, Naturalism totally neglects the social-cultural environment in the education of the child.

But Pragmatism, like Idealism, emphasizes the psycho-social environment which is unique in man. The social environment, as Idealism and Pragmatism interpret it, is essentially mental and spiritual in character. The spiritual environment is man's own making, a product of man's creative activity. The aim of Idealistic education is the enrichment of personality through progressive participation in and adjustment to the social-cultural environment. Pragmatism too emphasises the importance of human personality. This personality can only develop in and through social environment. Social situation alone can give effective and purposive direction to the growth of personality. Thus pragmatism seeks to organise the school as a simplified, purified, better-balanced society, wherein through corporate activities and diversified social experiences the personality of the individual will harmoniously develop.

Rusk holds that the Pragmatists' conception of personality is exclusively individualistic. But this is not true of the conception of personality held by the great Pragmatist like John Dewey. Nobody acquainted with "Democracy and Education" will fail to see that Dewey repudiates all bread-and-butter aims

of education and exalts the development of a completely socialised individual. Thus in respect of personality development and its enrichment Pragmatism accepts the conclusions of Idealism. Regarding the values, Pragmatism, of course, has no faith in eternal and absolute values, superimposed upon the individual from outside. But it does not deny the importance of values in life, as Naturalism does. Pragmatism regards the child as the potential creator of values. There is tremendous faith in the individual, in democracy, in human progress and perfectibility of man and this is to be brought about by individual development through social media.

The conclusion of Pragmatistic education, then, is the cultivation of a dynamic and adaptable mind which will be resourceful and enterprising in all situations with power to create values in an unkown future. Evidently this view is in harmony with modern Dynamic Idealism as propounded by Eucken and others. This has led Rusk to remark, "Pragmatism is a stage in the development of a new Idealism······that will do full justice to reality, reconcile the practical and spiritual values and result in a culture which is the flower of efficiency and not the negation of it". It is now evident that Pragmatism really seeks to combine the methods of Naturalism with the conclusions of Idealism.

Questions

1. Discuss the Idealistic aims of education and add your comments on these.

2. What is Naturalism ? Discuss critically the contributions of Naturalism to education.

3. What are the merits and demerits of Pragmatism in education ?

4. "Pragmatism seeks to combine the methods of Naturalism with the conclusions of Idealism.' Critically consider the statement.

References

Same as those given at the end of Chapter II.

THE END